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FUTURE STATE

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DEATH  
AND THE  
FUTURE STATE

✓ BY

S. H. SPENCER

Editor of "THE NEW CHRISTIANITY"

ITHACA, N. Y.

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TO THE DOUBTING, THE SORROWING,  
AND THE TRUTH-LOVING.





“AT EVENTIME THERE SHALL BE  
LIGHT.”

---

Her quiet hands are folded  
Over the quiet breast,  
And over the silent features  
Hovers a dream of rest;

For the angels kissed her forehead  
And touched her heart last night,  
And closed her eyes so gently;  
And at eventime there was light.

Weary with pain and labor,  
And the toil of the day that was done,  
She came unto life's still evening,  
And gazed on life's setting sun.

And the evening of life stole softly  
And darkly over her sight;  
But the face of God shone through the gloaming,  
And at eventime there was light.

ADOLPH ROEDER.





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# DEATH AND THE FUTURE STATE.

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## INTRODUCTION.

Who is not interested to know the experience of a dear friend that has passed inside the gate and taken the mysterious voyage all alone? All alone? So it seems. But is he alone? How did death seem to him? Did he suffer? Where and what is he now? Is he happy?

Death and resurrection have been dismal words, uttered by men and women of despairing faces and associated with emblems of mourning. Nothing so dismally sad as a funeral. Why? Because the *tomb* is dismal. Because the prevailing idea has been and still is that the tomb must hold the dead form until the coming of an awful Judge, the spirit meanwhile a dreamy vapor expectant of eternal bliss or in dread of eternal woe; because heaven is regarded as but an endless religious meeting where harps and crowns express before a great

white throne the joy and triumph of salvation—a sad and selfish joy; because the spiritual world is conceived of as an unnatural world, and the kingdom of heaven as an arbitrary kingdom; because for spontaneity of soul in all kinds of useful employments there is thought to be the strain of sustained effort in everlasting hallelujahs; or because, the soul of the mourner revolting at such a prospect, there is serious doubt of another life at all.

There is a clear and new-risen sunlight to dispel these mists, and attractive and satisfying is the view which is disclosed. Swedenborg is the chief human medium of this sunlight. Not only a scientist of recognized eminence, but a seer of still greater eminence, and for many years an inhabitant of two worlds, he is properly regarded as chief. As an inhabitant of two worlds he wrote from observation and experience, and as a seer he wrote from a mental illumination so wonderful as to provoke incredulity in the worldly and materialistic mind. However, this fact is nothing except for the enlightenment and quickening of a benighted church and world.

There is much in spiritualistic literature, and even in published experiences of people who

are neither Spiritists nor Swedenborgians, that confirms and further illustrates the teachings of Swedenborg. Insomuch it is to be welcomed even by the New Churchman, who, from reading Swedenborg exclusively, must have a more or less fixed view, lacking that variety and fullness which find expression through many minds, from many points of view, and from relation to new and different cases.

The New Churchman must remember that the spiritual world is not a fixed world, that a description of its scenes written over a century ago must be very different from a description written to-day, even by the same writer. That world is in a state of perpetual flux and change, according to the states of those through whom its phenomena are projected. Without human centers through which the One Center of All continually creates, it would be a skyless, sunless, earthless blank; but as those centers progress as instruments of the Divine Love and Wisdom, that universe is evolved, renewed and perfected. The same *laws* ever control, of course, in all spiritual and creative processes; the same attraction into groups remains, and the same expressing of inward states by outward correspondences. But there is no end of new vistas

and new heavens for the opening soul, and no end of filling up or perfecting of outlines through additions to heavenly societies. No two spirits experience or see exactly the same things, even though they be the most congenial members of the same society; and the more unlike they are, the more unlike must be the phenomena about them, which are objected from their interiors.

No, it is not a fixed world, as a reader of but one reporter is apt to think it, but a world living and changing far beyond our conception even if we get every possible glimpse of it. No seer can report it for all time or for all men, however comprehensive and particular his descriptions; and any one who expects to find death and resurrection and judgment and heaven or hell just as Swedenborg has described them will wonder exceedingly at the difference of his experience and observation from what he had expected.

This is not at all to be understood as derogatory to the mission of the great Swedish seer as a servant of God to open the gates of a new morning upon a benighted world; nor is it to encourage leaving the writings of an illumined yet thoroughly balanced philosopher and scien-



tist for the crude products of unculture and superstition which appear in many newspapers and books. It is only to be understood as encouraging the disposition of those who are familiar with the grand outline and particular illustrations presented in Swedenborg's "Heaven and Hell," and some of his other works, to find additional illustrations in the testimony of credible and capable witnesses who are multiplying about us.

It is our purpose, in a few chapters, to present first the teaching of Swedenborg respecting death, resurrection and the future state, and then to illustrate further his teaching by witnesses of our own day, thus to make less rigid and more living and complete the view which comes of reading him exclusively.





## CHAPTER I.

### *DEATH AND RESURRECTION.*

Swedenborg's knowledge of death, resurrection and the future state is not merely philosophical, but came largely from his own personal experience, and from conversations with the departed in the spiritual world, for many years, about the middle of the 18th century.

In his work entitled "Heaven and Hell," published in London in 1758, may be found substantially the following description of one of his experiences :—

"I was once brought into a state of insensibility as to the body, thus nearly into the state of dying persons, while yet my interior life and the faculty of thought remained entire, so that I could perceive and remember what transpired, and thus know what it is to die.

"The respiration of my body was almost taken away, that which remained being gentle and tacit and perceptibly connected with the respiration of my spirit. Then through the pulse of my heart communication was opened

with the angels of the celestial kingdom, which kingdom corresponds to the heart. Angels from that kingdom became visible—some at a distance, two seated near my head. Their affection was so intense as to deprive me of all affection proper to myself, but perception and thought remained. I was in this state for some hours. The spirits (not the celestial angels) then withdrew, supposing that I was dead; for they perceived an aromatic odor like that of an embalmed corpse. This is perceived when celestial angels are present, and spirits cannot endure it. Thus evil spirits are prevented from near approach to the spirit of man while it is passing into the other life.

“The angels seated near my head were silent, only communicating with my thoughts. When their *thoughts* are received (as well as their affection), then they know that the spirit of the dying one is ready to be drawn forth from the body. Their thoughts were communicated to me by looking into my face. But they first sought to know *my* thought, for they wish the last thought of a dying person to be fixed upon eternal life, until he shall return to the thoughts proper to his ruling love.

“It was given me particularly to perceive and feel that there was a drawing or pulling out of the interiors of my mind, thus of my spirit, from my body; and I was told that thus resurrection is effected by the Lord.” (No. 449.)

When the body is no longer capable of performing its functions in the natural world as an instrument of the spirit's thoughts and purposes, which are from the spiritual world, then a man is said to die. The lungs cease to breathe, and the heart ceases to beat. But really the *man* does not die: he is only separated from his corporeal part, which is of no more use to him. The man himself lives; for man is not man by virtue of his body, but by virtue of his spirit. It is the spirit that loves and thinks, and love and thought make the man. The man only passes from conscious existence in one world to conscious existence in the other. Hence it is that death means resurrection.

A man's thought is connected with this world by means of his breathing, and his love or affection by means of the motions of his heart; and when the breath and pulsation entirely cease, especially the latter, then the separation is immediate. The sundering of these two bonds leaves the spirit to itself, and the body to itself and to coldness and to decomposition. Heart and lungs are the two inmost bodily means of connection with the spirit, because they are the chief or central bodily organs, the blood of the heart and the oxygen of the lungs

passing from these organs into every part of the body.

The time required for the separation depends upon the nature of the disease, but is usually two or three days. As long as there is any vital heat in the body the separation is not complete, for vital heat is produced by the spirit's love.

The spirit of man is a human form, corresponding to that of the body. It has head and feet, trunk and limbs, eyes, ears and nerves. These are mind forms and organs, within the material body. The spirit senses are sheathed in those of the body, in its every part, and it is really they and not the bodily senses that see, hear, feel, etc. But so gross are these spirit senses in most persons, in consequence of merely outward exercise of them, as to be entirely closed to spiritual perceptions and the things of the spiritual world. To all persons, however, death is an unveiling, especially to the objects of the spiritual world; and to those who are principled in good it is an introduction to a clearer perception of spiritual truths and of the meaning of eternal life. To some there is an occasional unveiling or opening to spiritual-world scenes during their earth life, when, like

a mirage, things and people of the spiritual world appear in the most vivid and convincing reality. And the people are heard speaking, in some cases, and are even touched without any appearance of anything of the person's body intervening. This state of opened spirit-senses is described as one midway between waking and sleeping, though the appearance is that the person is awake. It is the state which the apostle Paul describes when, in speaking of "visions and revelations," he says: "Whether in the body or out of the body I cannot tell; God knoweth."

To have these visions may not be a proof of high spirituality or character in the one having them, but may be due to some physical weakness or derangement. Many have them in the hour of death. And yet these visions would never have ceased among men, had there been no decline in spirituality from the high state of the Most Ancient Church. They were quite common in the primitive Christian Church, too, while yet it was in the simplicity of the Christian life.\*

\* To people who are not principled firmly in righteousness and truth, communicating with spirits is attended with danger.

Swedenborg describes an experience of "being carried of the spirit to another place."

"Walking along the streets of a city, and through fields," he says, "conversing also with spirits at the same time, I knew not otherwise than that I was awake and seeing as at other times. Thus I walked on without mistaking the way, being in vision meanwhile, seeing groves, rivers, palaces, houses, men and various other objects. But after walking thus for some hours, I suddenly returned to my bodily sight, and discovered that I was in another place. . . . In such case distance is not thought of nor time attended to, nor is there any fatigue, and the person is led unerringly through ways that he is ignorant of, even to the place of his destination."—*Heaven and Hell*, 441.

It reminds one of the words of John in the Apocalypse, "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." It must be a delightful experience, if we may judge from our own sensations while gliding over the ground without touching, simply floating along in the air, in one of these states between waking and sleeping, which one can never forget. No

event of one's outward or ordinary experience can impress itself so vividly or permanently as a part of life's experience. Those who have passed inside the gate of death and returned by recovery, very commonly speak of this experience of indescribable lightness and freedom.

The human spirit also *breathes* while in the material body and afterward, though but few since the ancient days of conscious internal respiration are conscious of it while living in the body. This internal respiration is not a breathing of the material atmosphere, but of the spiritual—the atmosphere of thought. Indeed our word “*inspiration*” when applied to a speaker or writer means the inbreathing of divine thought. One's *faith* is his spiritual breath. It animates and sustains him, and he breathes it out in thought and words and personal sphere. Also one's love is his spiritual heart and life, and love never fails. If it is love for God as supreme, and for the neighbor as one's self, then it is the life of an angel; if it is love of self and the world as supreme, then it is the life of a devil.

Man is a human form as to his spirit, because he has the faculty of receiving divine love and wisdom, which are the essence and maker of



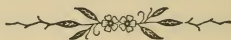
human form. But to be a true or perfect human form in one's spirit, he must have this faculty developed.

Immediately after death the spirit's appearance and expression are about the same as belonged to the person while he was in the body ; but he enters at once by various attractions of spirits, good and evil, into a process called "the judgment," and eventually finds his place among those of his kind, and then, his real character having asserted itself without any disguise, he may appear very differently.

The surroundings, too, are so familiar that it is difficult for the resurrected one to believe at first that he has changed worlds. All correspond to his yet scarcely changed state of thought and life, for his surroundings in the spirit world are but his mental states projected. But these will change as he changes.

Attendants are given for his safe passage from the body. These are *celestial* angels, the only ones in heaven who love others more than themselves, and whose penetrating perceptions make them the most fit to welcome and guard the newly risen. And these do not leave him until he is inclined to leave them. Then angels of the *spiritual* heaven appear as guides, and give

him spiritual light. Scale-like coverings fall from his eyes, and there is, as it were, a rolling off of something from his face, and he is as one waking from sleep. Then for natural he receives spiritual thought. These angelic guides aim to suppress every idea which does not savor of love. They tell him that he is a spirit, perform all helpful offices, and instruct him concerning the things of heavenly life so far as he can comprehend them and desires to receive the instruction. Here again he may dissociate himself, and then good *spirits* appear with their kind offices; but if from all who are good and pure he separates himself, then he finds his real life and delight among those who are evil and impure like himself.





## CHAPTER II.

### *JUDGMENT, PREPARATORY SCHOOLS, INTERIOR COMPANIONSHIP.*

We have briefly followed Swedenborg's description of man's passage by death into the world of spirits, and of his attendance by angels and good spirits, successively, according to his wish to remain with or withdraw from them, and have seen that in a few days after his decease he finds company and continues life with such spirits as are in agreement with his life as it was on earth.

He is still in the exteriors of thought and life, and therefore has a similar face, tone of voice and other personal appearance to what he had on earth; and he is known by friends from earth, and knows them in turn. Earth's broken ties are reunited, and may for a time remain so.

But in that world of the yet exterior life is what is called the judgment. That world of lately deceased spirits is the intermediate department of the spiritual world as a whole. Its

inhabitants are in the intermediate state between heaven and hell, which is a state of inevitable preparation for one or the other. There is no permanence of abode in it now, since the last General Judgment, though some may remain for a few years. As soon as the interior and real life comes out and the false or conflicting exterior is put off, so that the person is externally just what he is internally, then the preparation for heaven or hell is completed, except that those who are to enter heaven must still receive the instruction necessary to fit them for the particular society in heaven to which they belong. So there are two states of the evil after death, and three states of the good.

The time required for this judgment, or this development of the real character, varies with different individuals. The hypocrite is the longest in throwing off his cloak. His saint-like face, voice, bearing and behavior are peculiarly persistent because of his habit of disposing his interiors in ways to imitate good affections. He may be a very amiable person for a long time, and not unbeautiful in appearance; but when his concealed character does come out he is more deformed than others.

The form of every one after death, and after

his real character develops, is beautiful in the degree that he has in the earth-life inwardly loved divine truths,—which means, of course, that he has outwardly lived them. The profoundest lovers are in person the most divinely radiant. They eat of the bread of life and drink of the fountain of youth, and their spiritual bodies are made of this food and drink. The longer they live in heaven, the more beautiful and youthful they become. But the lovers of evil and its falsities show a deformed and decrepit spiritual body, which grows more monstrous and more skeleton-like until they scarcely resemble human beings.

With the good there is no desire to conceal; but concealment of *evil* character is not long possible after death, because they who have risen out of the material body have no longer that body for a covering. Only the mental habit of concealment remains, and in a body which is a mind the habit is a twist that cannot long be borne. The mask that remains grows too transparent; the senses of those good spirits who are mingled with upon the basis of earthly attachments are too acute; real affinities are too quickly and freely found; truth is too searching, judgment too thorough and severe. The very in-

tention of every evil deed is written within the evil spirits in a book. Good spirits learn to read this book, and in their presence the memory of the judged one yields up its contents, even from infancy, before him. The result is that his life stands out in all its nakedness, and he shrinks from the pure light, and seeks congenial darkness in some low and hidden place, whither he is drawn by some society in evil genius and quality like himself. "I have a number of times observed," says Swedenborg, "that certain simple good spirits wished to instruct the evil in truths and in goodness of life, but that the latter fled far away from the proffered instruction; and when they came to their associates they caught with much pleasure at the falsities which agreed with their love." This is their judgment, and this is their hell.

The instruction given to those who are in preparation for heaven is such as they earnestly desire, and is inspired by the love of that use to which each one's genius inclines him. Each is already in vital relationship to a heavenly society that will receive him with great joy, and his place and function in that society waits to be filled by him as no other in the universe can fill it. Only in that place and function can he

be happy and increase the happiness of others. Each instructed one has an object in life which to him is life itself, and the instruction received is committed immediately to life with that object in view. There is no faith alone or idle speculation.

Multitudes attend these preparatory schools, or rather dwell in them, and the schools are organized after the manner of the heavenly societies to which the several classes or groups are destined. Thus in the world of spirits, just outside the gates of the eternal heaven, is a school which is itself a heaven in anticipation. Its employments are the employments of love. They are love's own wise and beneficent activities for the common good, and every activity illustrates a truth and opens more the receptive capacity of the learner and doer. It is an inspired life, aided by all the wealth of outward illustration peculiar to a world whose objects are created by and change with and represent spiritual states and ideas. The love of truth is thus insinuated, and the love of truth has its fulness of delight in the doing of truth. There is no law for compulsory attendance at this school. Youth and adults, males and females, Christians and pagans, Jews and gentiles, and

all the races of our earth,—all who will may enjoy its exalted benefits, tuition free. But the one essential benefit, and that which introduces to heaven, is not knowledge, but heavenly life by means of knowledge.

They especially need to take a full course in that school who, being well disposed in the earth-life, have not had sufficient instruction on earth. But the man who has been regenerated on earth passes at once to his place in heaven.

The attainment of heavenly life by means of knowledge is the standard for final examination. There were some spirits, says Swedenborg, who were confident that they would enter heaven, even in preference to others, because they were learned and knew much about the Sacred Scriptures and the doctrines of their churches. They imagined that they were wise and would therefore shine as the stars of the firmament. But they had missed the chief requirement. Being examined, they were found to have their knowledge in memory and not in life. They could not “shine,” because knowledge shines only from the love of it for the sake of service to others, in which case it transfigures the life. But in order that they might be withdrawn from the foolish belief that they would be



honored and served by angels on account of their superior learning, they were permitted to approach the entrance of the first or lowest heaven. The result was that they were blinded by the light that met their eyes, confused in mind, began to pant for breath like dying persons, were tortured by the heavenly love which the light conveyed, and so were cast down. Then they sincerely wished to be instructed in the right way, and the instruction was given them.

Because one's development after death is great and rapid, he may in a few years be so changed in appearance that his earthly friends would not know him, and all external ties may have been forgotten for internal. Even family ties give way to attachments spiritual and eternal. This does not mean that good spirits lose interest in any friend here or there, for they love all human beings with a love that is purer and stronger than even the tenderest natural affection. If there is a mutual *desire* to meet, there will be a meeting; for it is a law of the entire spiritual world that desire and thought bring presence. But the *desire* to meet on the basis of external attachments cannot exist in the spirits who have passed out of externals into a permanent in-

terior state, and thus out of the intermediate world into heaven or hell. Consequently all meetings of an earthly or natural character must take place in the intermediate world, and not with any one there after the maximum limit of about thirty years, now since the last General Judgment, which took place in the year 1757.

Those who have been acquaintances and friends meet and converse in the world of spirits whensoever they desire, especially husbands and wives, brothers and sisters, parents and children ; though if their characters and dispositions are dissimilar they soon separate. " But they who pass from the world of spirits into heaven or hell, see each other no more, nor longer know anything about each other, unless they are of similar disposition and similar loves." And this is because they who are in the world of spirits can be brought into states similar to those which they experienced in the life of the body, and because they who are in the permanent state of their ruling love, and so in heaven or hell, cannot.

If a child in the preparatory heavenly school in the world of spirits should be drawn by a lately deceased parent's merely natural wish to see it, the meeting would be effected by the now

much grown and much changed child's coming again temporarily into a former state, and so taking again the exterior which the parent would recognize. And so of a much changed wife or husband.

Whether husband and wife remain husband and wife will depend upon how truly they have loved, and how soul-united they are. "One married partner meets another," says our Seer, "and they mutually congratulate; they also remain together for a time, longer or shorter according to the delight that has attended their dwelling together in the world. Nevertheless, if love truly conjugal, or union of minds from heavenly love, has not conjoined them, then, after remaining together for some time, they separate. But if their minds have been discordant, and interiorly averse to each other, they break out in open enmity, and sometimes actually quarrel."

Since only those who are yet in the intermediate state can return to former states and exteriors, therefore they who communicate with spirits may be greatly deceived if they suppose they are conversing with friends who are in heaven. To realize this supposition, they themselves would have to be in a similar angelic love

to those friends, and this may mean even more than their regeneration. The deception is practised by deceitful spirits who, from the conscious or even latent memories of those who are seeking intercourse, assume exteriors which readily pass for those of the friends whose presence is desired.





## CHAPTER III.

### VASTATION.

Nearly all, before entering heaven or hell, have to undergo vastation in the world of spirits, or intermediate state, since very few at death are wholly good or wholly evil. Many persons who are inwardly well disposed are confirmed either in evil habits which they have not been able to throw entirely off in the earth-life, or in false ideas and beliefs, with either of which they are incapable of heavenly life; also, many who are internally ill disposed pass into that intermediate world with a fair and even religious exterior, of which they must be divested before they can be really themselves and find their own place and people. This putting off of exteriors that are not in agreement with interiors is *vastation*.

The present chapter will illustrate somewhat the process of vastation as experienced by those who are being prepared for heaven.

Having been accustomed to think hopefully of heaven when in the earth-life, they continue so to think of it in the intermediate world, and to form similar conceptions of it. But they must get rid of these conceptions if false, and be educated for heaven as it is. Some very interesting descriptions of their experience are given by Swedenborg in his "True Christian Religion," Nos. 734-739.

Some had imagined that heavenly joys consisted in the most delightful associations and intercourse, and so were introduced to companies who had in the world entertained the same idea. The place of meeting was a spacious house containing over fifty apartments, distinguished according to the topics of conversation, such as neighborhood affairs, amiable qualities of the fair sex, political events, trade, literature, morals, church, etc. Soon they were seen running about from one apartment to another, every one trying to find those who the most perfectly sympathized with him and could the most fully participate in his delight. Some were panting to speak, some eager to ask questions, some eager to hear. The house had a door on each side, and in the course of two or three days many were seen at these doors sigh-

ing and weeping to go out. They were sick of the continued meeting and talking ; but the doors would not open. When any one would knock at a door for it to open, the answer came, "Stay and enjoy the delights of heaven." They were in utter despair, thinking that they must stay in that heaven to eternity. But an angel finally told them that it was only the death of their mistaken joys ; that they had taken the accessory joys of heaven for the real. "What, then, is heavenly joy?" they eagerly inquired. And the angel answered: "It is the delight of doing something which is of use to one's self and to others. The essence of this delight is love, and the existence of it is wisdom. Pleasant and exhilarating intercourse is for angels after they have performed uses in their offices and employments ; and then there is a soul and life in all their entertainments." Then the doors were opened, and the despairing ones leaped out and ran home, each to his particular occupation.

Another group were introduced into the felicity which they had imagined,—that of feasting with Abraham, Isaac and Jacob and other Scripture worthies. They were led through a grove into a plain, where there was a great floor

on which tables were set—fifteen on one side for the three patriarchs and the twelve apostles, and fifteen on the other for their wives. Soon the tables were covered with dishes, and the intervening spaces were ornamented with little pyramids filled with sauces. Then came the procession of patriarchs, apostles and wives, each taking his seat at the head of a table, and inviting the newly arrived guests to occupy the other places. The men sat down with the patriarchs and apostles, and the women with the wives, and ate and drank with joy and veneration. After dinner, games were introduced, and dances and shows; and then came feasting again. But this was to be varied by all the men eating one day with Abraham, the next day with Isaac, and so on, and by all the women following the same order with their hostesses, for fifteen days, when the festivities should be renewed in like order, and this to eternity. The result was loathing and sadness. Here were fifty guests, and there fifty, who had filled their stomachs to loathing, and now begged permission to return to their proper occupations. They were urged to stay, because it would be a shame for guests thus to leave those ancient worthies; but they were permitted to



go, and each returned speedily to his useful work. They were told, however, that in heaven there are feasts and various amusements, but that the delights of them are from the use which every one performs in his daily life; indeed that the food corresponds in every respect to the use performed, being magnificent for those who are in superior uses, and less magnificent for those who are in inferior uses, but exquisitely relished by all.

The chiefs at the heads of the tables were not Abraham, Isaac and Jacob and the apostles, but bearded old men who had fancied themselves such.

Another group had believed that they would reign with Christ forever, and be ministered to by angels. These, wishing to be admitted to their ideal heaven, were led by the angel to a portico constructed of columns and pyramids. Then appeared another who personated an angel, and he told them that the way to heaven was through that portico; but that they must wait a while and prepare themselves, because the older ones of them were to be kings and the young ones princes. This being said, there appeared near each column a throne on which were a robe of silk, a scepter and a crown;

and near each pyramid a seat raised three cubits from the ground, on which were a chain of little links of gold, and badges of nobility fastened together at the ends with diamond rings. They needed no urgent invitation to put on their garments and take their places on the thrones and seats, for they did so quickly and joyfully. Then they were told to wait. A thick cloud arose from below, and was drawn to them as they sat; and their faces swelled, and their breasts heaved, with confidence that now really they were kings and princes. The cloud was the exhalation of this fantasy. Then flew to them young men, as it were, from heaven, and stood two behind each throne, and one behind each seat, to minister; and the proclamation was made by a herald, "Kings and princes, wait yet a little while; your palaces in heaven are now being prepared; very soon the courtiers, with the guards, will come and introduce you." They waited and waited, until their spirits drooped and they became weary with desire. After *three hours* the heaven opened over their heads, and the angels looked down in pity, and said, "Why do you sit thus infatuated, and act parts that do not belong to you? They have played tricks with you, and changed you from

men into idols, because you had taken it into your hearts that you were to reign with Christ as kings and princes and have angels minister unto you. Have you forgotten the words of our Lord, that in heaven whosoever wishes to be great, let him become a servant? Learn then what is meant by being kings and princes, and what by reigning with Christ; that it is to be wise and do uses; for the kingdom of Christ, which is in heaven, is a kingdom of uses. . . . There are in the heavens, as on earth, supereminent dominions and the richest treasures; for there are governments and forms of government, and thus greater and less powers and dignities; and those who are in the highest stations have palaces and courts which exceed in magnificence and splendor those of emperors and kings on earth; and from the number of their courtiers, ministers and guards, and from the magnificent vestures of these, honor and glory surround them. *But those highest ones are chosen from those whose hearts are in the public welfare, and only their bodily senses, not their hearts, are in the amplitude of magnificence, for the sake of obedience.*"

Then there was a getting down from the thrones and high seats, a casting away of scep-

ters and crowns and robes and badges, and the thick cloud of fantasy receded; and a bright cloud, in which was the aura of wisdom, encompassed, and sanity returned to the minds of the infatuated.

Then the angel called to him those who believed that heaven was a paradise, with perfect rest from labor, with naught to do but delight the senses with beauty and fragrance and festive repasts. These were likewise introduced to their joys. In paradise they saw a great multitude of both sexes and all ages; and sitting three and three, and ten and ten, upon beds of roses, were women and girls wreathing garlands to adorn the heads of the old men, the arms of the young men and the bosoms of the boys. Others were pressing into cups juice from grapes, cherries and mulberries, and drinking merrily; others were inhaling the fragrance of flowers and fruits and leaves from all directions; others were singing sweet songs, soothing to the ears of those present; others were sitting by fountains, and directing into various forms the gushing streams; others were walking and talking, and scattering wit and pleasantry; others were going into arbors and lying down upon couches. Could anyone weep in such a heaven as this?

Really it was heaven, externally. Yes, they found weeping; for, led along winding paths, they came to a most beautiful bed of roses surrounded by olive, orange and citron trees, where were sitting some who held their faces in their hands and wept. "Why do you sit thus?" asked the angel's companions. And they answered, "It is now the seventh day since we came into this paradise. When we entered, our minds seemed elevated into heaven, and let into the inmost happiness of its joys; but after three days those pleasures began to grow dull, to lose their relish in our minds, and to become imperceptible, and thus nothing; and when our imaginary joys thus expired, we feared the loss of all the enjoyment of our life, and became doubtful about eternal happiness, whether there be any such thing. Afterwards we wandered through streets and uninhabited places in search of the gate through which we had entered, inquiring of whomsoever we met; but we were told that the gate could not be found because this paradise is such a spacious labyrinth that they who try to get out only get further in, that we were in the middle where all its delights center, and must remain here to eternity. We have been sitting here for a day and a half

without hope, and the more we sense the abundance of olives, grapes, oranges and roses, the more our sight and smell and taste are wearied."

To this the conducting angel replied, "This paradise is truly an entrance to heaven. I know the way out of it, and will lead you out."

Then the despairing ones arose and embraced the angel, and followed him, with his company. And the angel taught them that heavenly joys are not external delights, unless there are corresponding delights in the soul. And they all asked, "What is the delight of the soul, and whence is it?" The answer was, "The delight of the soul is from love and wisdom from the Lord, and the seat of both is in use. This delight from the Lord flows into the soul, descending through the mind into all the senses of the body, becoming eternal joy from the eternal source of it. Every leaf of this paradise exists from the marriage of love and wisdom in use, and if man be in this marriage he is in a heavenly paradise, thus in heaven."

Another group believed heavenly joy to be a perpetual glorification of God, because in the world they had believed that they should see and worship God as in a perpetual sabbath. These were introduced by the angel into a little

city, in the midst of which was a temple, and all the houses of which were called sacred chapels. Here they saw a multitude flowing in from every corner of the country, and priests who saluted them and led them to the gates of the temple, and thence into some of the chapels around the temple, and initiated them into the everlasting worship of God, telling them that this temple and city were the entrance to the most spacious and magnificent temple and city in heaven, where God is glorified by the angels with prayers and praises to eternity. The statutes of the little city were that the worshipers should first enter into the temple and remain there three days and nights, then go into the chapels consecrated by the priests, and from chapel to chapel, and join those in worship who were already assembled, praying and shouting, and rehearsing what had been preached. Every thought must be holy, pious, religious. Our company entered the temple, thronged with people great and common, passing guards at gates whose duty it was to let no one out until he had staid three days. Many they found asleep, others yawning, others seeming to have their faces severed from their body,—all wearied. There was a general turning away from the pulpit, and they cried, “Oh,

finish your discourses ; your voice is no longer heard ; the sound of it is intolerable." Then all rose together, ran to the gates, broke them open and drove away the guards. The priests followed, teaching, praying, and exhorting, "Celebrate the festival ; glorify God ; sanctify yourselves ; we are initiating you into the eternal glorification of God in that most spacious and magnificent temple on high." "Let us alone," they cried ; "we feel as if we should faint" ; and they tore away from the priests. Then appeared four men in white garments, wearing mitres,—one having been an archbishop in the world, and the others bishops, but all now angels. Addressing the priests, they said : "We have seen you from heaven with these sheep, how you feed them, even to insanity. You know not what is meant by the glorification of God. It means to produce the fruits of love ; that is, to do faithfully, sincerely and diligently the work of one's station. This is of the love of God and the neighbor, which is the bond and good of society. By this God is glorified, and by worship at stated times. You priests can continue in the glorification of worship, because this is your office and your glory and recompense. Otherwise you could not, more than



they.” And the angel bishops commanded the gate-keepers to let all in and all out, since there are many who cannot think of any other heavenly joy than perpetual worship, because they know nothing of the heavenly state.

The experiences are given of others who believed that heavenly joy and eternal happiness were only admission into heaven by divine grace. These were admitted far enough into the heaven of white-clad angels to discover that they were guests without the wedding garment, and then were mercifully cast out, to desire heaven no more as a place, but only as a life among their like, wherever that might be.

Every one who becomes an angel carries within himself his own heaven, because in him is the love which makes his own heaven.





## CHAPTER IV.

### *HELL AND ITS DURATION.*

Death ends in resurrection. Resurrection is conscious and entire entrance into the intermediate state between heaven and hell, called the world of spirits. This entrance is the beginning of judgment, just as the entrance of food into the stomach is the beginning of its separation into nutriment and excrement. The good are attracted to and become incorporated in the heavenly human body, and the evil are cast out. They are cast out, however, by their own dislike of a heavenly life, and drawn together in infernal societies by sensual and selfish affinities. This judgment is merely the evolution of what already rules and is confirmed in each life, and is quickly passed, the time varying from a few days with some to a few years with others.

And hell is the portion of the ungodly ! But what is hell ? An evil and false life is itself a hell, even on earth. It has not in it the divine love and light and aim which make heaven.

Only self rules, and its rule is darkness. Only the natural faculties are developed, and these are employed in the service of self. No spiritual faculty is open, by which heaven may be known. The way has not been walked in, on which rises heaven's sun. The higher life than the natural and selfish and gross is unknown, or belief in it is not entertained. There has been no thrill or quickening from the heights where love of fellow-man is life's divine incentive—no spiritual birth; or, if there has been, it has been stilled by the headlong rush for self-gratification. A *world* is hell if composed of people of this kind, and every judgment of divine truth condemns it. "And this is the condemnation: that light is come into the world, and men love darkness rather than light, because their deeds are evil." An evil life is hell, and its own loves cast it out of the kingdom of light into "outer darkness."

Is there suffering? Yes; there cannot be sin without suffering. Yet much that is pitiable in the devil's condition is his want, even his ignorance, of the happiness which spiritual development brings. From him the higher and really human existence is shut out. He is out of the real beneficence of divine law, because

he is out of the true order of life. The true order is for the natural or animal in man to subserve the spiritual. The spiritual is awakened by the Divine Spirit, which broods over all; which speaks to us through childhood memories, memories of innocence and dear relationships; which appeals to us through all that is beautiful and true and good in nature and in fellow-man; which is present in the reverent reading of Sacred Scripture, and in meditation upon the life and sayings of the Christ. The bliss of ignorance here is the bliss of only an animal existence; the reward of disobedience a most vital deformity. Not to know is to remain out of heaven, and to sin against knowledge is to shut out by confirmed habit and organic inversion the only power that opens heaven. What more hopeless state can be imagined than that in which the sacredness of sacred things is lost or ceases to appeal? To be lashed by an outraged conscience is terrible, but to have forsaken conscience until it can lash no more is hell. Devils have no conscience. They have drowned it in the current of their ruinous propensities; and about them is no association that can bring it back to life. They are at ease in the delights of an inverted life,

except as they are restrained in their gratifications by punishments from the clashings of common interest or by the horrors of their own excesses. Their highest law is the law of self; all consideration of others' happiness is under their feet. Thus they are the antipodes of angels, whose highest law is love of others. Between them and the angels there is "a great gulf," or expanse, and the devils stand below this with feet upward. What is highest in the angel's life is lowest in the devil's. What is hell to the angel is heaven to the devil. What is filthy and abhorrent to those in heaven is clean and pleasing to those in hell. Cruelty, adultery, profanation, cunning and dominion constitute the delight and life of hell, and yet hell is collectively governed by the operation of these very principles. It is self against self; it is restraint by fear; it is punishment surely following the transgression of the infernal wishes of others. With a view to the most tolerable existence in social relations, even devils learn to treat one another with the necessary respect. So far is this true, according to Swedenborg, that "the common torment of those in hell consists in their being withheld from their loves." And yet they are "ever being

infested interiorly by the love of their false principles and by the cupidities of their evil," which make the restraints and punishments necessary. Their only life is a quenchless fire of an infernal love, and their only wisdom the sulphurous light of that love; and in conflict the billows of this lake of fire and brimstone grow weary, and then there are order and calm. There are friendships, it is true—there are infernal groups bound together in similar delights and employments—but they are friendships like those of bands of thieves and robbers, wholly selfish, wholly false.

Does evil bring any other punishments upon its lovers in hell, than those which are governmentally inflicted? All analogy would teach that it does. As no law of bodily health can be transgressed without evil result, so it must be in the matter of spiritual health. And if the personal appearance of a devil takes the very form of the evil love which animates him, whether it be that of a serpent, a wolf, a hog or an owl or even a skeleton, even though to himself it is a form corresponding to his delight and thus not hideous as when viewed from heaven, yet this deformity is one of gradual result, and shows the destructive work of evil in

the devil himself. It is presumable, therefore, that there are limits beyond which infernal delights cannot be enjoyed without internal suffering; and we are told by Swedenborg that there are excesses which result in the utmost horror and loathing. It seems that this would eventually destroy the capacity to enjoy evil. And why not, since an inverted state of life must bring results the opposite of those eternally life-giving results of right living which the angels experience? Surely there must be a time with every lost soul when iniquity shall have an end, and when new and higher delights shall begin. Will not the deformed remnants, even the bare skeletons, of human souls then be created anew?

Swedenborg says many things to indicate that they will, if he does not affirm it; and yet he teaches, in other places in his writings, very positively the opposite. As we are treating the hells in the light of his revelations, our readers shall here have the benefit of some of what seem to be conflicting passages on this matter of a soul's endless existence in hell.

#### IN HELL TO ETERNITY.

1. "The life of man cannot be changed after death; it remains then such as it has been.

Nor can the life of hell be transcribed into the life of heaven, since they are opposite. Hence it is evident that they who come into hell remain there to eternity, and that they who come into heaven remain there to eternity.”—*Arcana Coelestia*, 10,749.

2. “A man is altogether such as the ruling principle of his life is. By this he is distinguished from others. According to this his heaven is made, if he is good ; and his hell, if he is evil. It is his very will, his selfhood, his nature ; for it is the *esse* of his life. This, after death, cannot be changed, because it is the man himself.”—*True Christian Religion*, 399.

3. “I have been permitted to converse with some who lived twenty centuries ago, whose lives are known because described in history ; and I found that they still retained their distinctive characters ; . . . with others who lived seventeen, four, and three centuries ago, and a similar affection was found to rule in them still. I have been told by the angels that the life of the ruling love is never changed with any one to eternity, since every one is his own love ; wherefore to change that love in a spirit would be to deprive him of his life, or to annihilate him. They also stated the reason why the life of the ruling love is never changed with any one after death ; which is, that man after death is no longer capable of being reformed by instruction, as in the world, because the ultimate plane, which consists of natural knowledge and



affection, is then quiescent, and cannot be opened because it is not spiritual; that the interiors of the natural and of the rational mind rest upon that plane, like a house upon its foundation.” —*Heaven and Hell*, 480.

Number 464 is here referred to, in which it is said that though the external or natural memory is in man after death, yet the merely natural things in that memory are then spiritual, *corresponding* to the natural; but that, nevertheless, when these spiritual things are exhibited to the sight they appear in forms similar to the natural. It seems to us, then, that these exhibitions to the sight of one who has sufficiently suffered for his evils might serve as a basis of reformation by instruction. And in *Spiritual Diary* (426), it is said of the souls of the dead who had lived near the end of the age before the Last Judgment (when there was no faith on earth), and who were in an inverted order in the other life, that they retained the *fantasies* in which their life still consisted, and by these fantasies might be led to knowledge and prepared for heaven.

In this connection read the following from “*Arcana Cœlestia*,” 561:—

“The goods and truths which a man has learned from the Word of the Lord from child-

hood up, and all his states of innocence from infancy, such as love toward parents, brothers and sisters, teachers and friends, and charity toward others and pity for them,—these are called remains. They are preserved in man by the Lord, and are stored up, quite without his knowledge, in his internal man; and are separated entirely from the things that are of man's own, or from evils and falsities. All these states are so preserved in man by the Lord, that not the least of them is lost. 'This I know, because every state of a man, from his infancy to extreme old age, not only remains in the other life but also returns, and this just as they were when he was living in the world. And when states of evil and falsity or of malice and fantasy recur—which they do, every one, even to the least particular—then these states are tempered by the Lord by means of the good states. From these facts it may be evident that if man had no remains, he could not but be in eternal condemnation.'

Of those who perished in the Flood it is then said, that at last they had *almost* no remains; and that never before or since were any people in so abominable and deadly loves and persuasions. Yet in the year A. D. 1747, after thousands of years, all of these that had been in a certain "direful and abominable" hell had been

brought out, and some of them “created anew.” (“Spiritual Diary,” 286.)

4. “They who are cast into hell endure evils continually more grievous, and this until they dare not occasion evil to any one; and afterwards they remain in hell to eternity, whence they cannot be extracted, because it cannot be given them to will good to any one, only not to do evil from fear of punishment, the lust to do so always remaining.”—*Arcana Cœlestia*, 754.

5. “There were some who had imagined that they should easily receive divine truths after death, when they should hear them from the angels, and that they should believe them, and consequently should live a different life, and thus be received into heaven. But the experiment was made with them, in order that they might know that repentance after death was not given. Some of them understood truths, and seemed to try to receive them; but as soon as they turned to the life of their love they rejected them and even spoke against them. Some rejected them immediately, being unwilling to hear them. Some were desirous that the life of the love which they had contracted in the world might be taken away from them, and that angelic life, or the life of heaven, might be infused in its place. This also was accomplished for them; but when the life of their love was taken away, they lay as if dead, having no longer the

use of any of their faculties.”—*Heaven and Hell*, 527.

#### NOT IN HELL TO ETERNITY.

1. “There is a region, to the left of Gehenna, which, in proportion as the punishments are more grievous, extends itself thereunder. There the spirits appear only as dire serpents, with large bellies. Here, underneath Gehenna, are the punishments of those who breathe revenge, even to the destruction of the souls of men, and the condemning of them to hell. . . . In such a dungeon these dragon-like spirits live in direful fantasies. They cannot indeed hurt one another, but are divested, as it were, of rationality, and resemble monsters. There they remain for centuries, until their former life is altered; for as the delights of their life consisted in revenge, these delights cannot be extinguished but with such life,—wherefore they remain in that state until they no longer know that they had been men. Thus their former life dies, but yet remains, and they are enabled by a superadded gift of the Lord to alter their life; in which ability so long as they can be preserved, they can be continued among a certain class of spirits; but of what quality they then approve themselves has not been given me to know.”—*Spiritual Diary*, 1495-7.

2. In a chapter on “Hell and the Infernal

Crew" ("Spiritual Diary," 284-7), which crew appeared to him "from the lowest hell," and were seeking after innocent virgins, and imagined themselves gods with the universe under their feet, he says: "I was afterward told from heaven, that such are there [in that hell] as have very little of the human principle left, and that they remain there for centuries, some having been there already twenty centuries. There are, however, none of those there who perished in the time of the Flood, for they have been brought out of that direfully infernal tun; and there are those who have been *created anew*." He is speaking here of "the lowest infernal crew," or "the worst in hell," who are "nothing but deceit and serpentine venom, and thus directly the opposite of mercy and innocence."

3. In a chapter on "The State of the Damned in Hell" ("Spiritual Diary," 228), he says that he was let down to the unhappy in hell, that he might perceive their state and hence announce to the world, and especially to unbelievers, that there is a hell and what is the state of those who are there. There were lamentations, and calls to God and Christ for mercy. There were complaints against certain other spirits, called "furies," who inflicted torments. Consolation

was given. Afterward he was told that God Messiah appeared in glory to the unhappy ones, and they received greater consolation. Still later he saw many of them raised from hell and torments into heaven.

What seems to be a summary of this last described experience is given in the "Arcana Cœlestia," 699, in an introduction to a series of chapters on "Hell," and preceding the summary is the following explanation: "Besides the hells, there are also vastations. For a man—and even one who has lived uprightly—takes with him into the other life, from actual sins, innumerable evils and falsities, which he heaps up and binds together. Before such can be taken up into heaven, his evils and falsities must be dissipated. This dissipation is called vastation. There are many kinds of vastations, and longer and shorter periods of vastation. That I might witness *the torment of those who are in hell, AND the vastation of those who are in the lower earth*, I have at different times been let down thither."

It would seem, then, that "the damned in hell" who received consolation and deliverance were some in the world of spirits who were undergoing "vastation" in what are called

pits or prisons. But plainly there is a departure here from Swedenborg's usual care in classification; for now follows his announcement of the heads of five chapters, four of which are descriptions of as many various hells, and the fifth treats of those who are in "vastation." Here is the careful classification. And so if we find anything in either of the first four chapters that indicates the end of the infernal state with any soul, we must take it as proof that Swedenborg, when treating of hell as known to him before the Last Judgment, of 1757, gives reason for hope for the very worst and lowest infernals; for it would be impossible to conceive of worse hells, even after the Last Judgment, than are here described.

In the first chapter, which treats of the hells of hatred and revenge, is this very hopeful indication: "They live in dreadful fantasies, and there for ages, until they no longer know that they have been men. Their life which they have derived from such hatreds and revenges *cannot otherwise* be extinguished."

In the second chapter, which treats of the hells of the lascivious, adulterous and deceitful, he says, in speaking of adulterers: "This punishment [appearing to be in the belly of a

filthy harlot who is changed into a great dragon] returns many times during hundreds and thousands of years, until they are *imbued with a horror of such lusts.*" And in the same chapter, speaking of the lascivious, he says: "By these violent alternations [having the joints put out of place and back again], together with their struggles in resistance, they are so rent that they seem to themselves as if dismembered and torn in bits, with frightful pain; and this time after time, until, struck with horror at such *principles of life, they cease to think that way.*"

The fourth chapter is the most interesting. After describing various horrible punishments into which the infernals are led "by their foul lusts, until they acquire shame, terror and horror for such things and at length desist from them," and after stating that "something is removed by each punishment," and that because of the equilibrium of all things in the other life evil punishes itself, he writes that noted passage (No. 967): "*Unless evil could be taken away by means of punishment, those in whom it exists could not but be kept in some hell to eternity.*"

But in the fifth chapter, which treats of



“Vastations,” he describes the states of those after death who in the world have lived in simplicity and ignorance, yet whose conscience has restrained them from indulging in evils to the extent that those have whom he has classed as devils in hell. Girls who have been enticed into harlotry and thus persuaded that there is no evil in it, but who are in other respects rightly disposed, undergo severe chastisements whenever they burst out into thought of wantonness. Those persons who have confirmed themselves altogether in false principles are reduced to complete ignorance and confusion, so that when they but think of the ideas in which they were confirmed they have inward pain. After vastation in pits in what he calls “the lower earth,” that open into the hells, all these are instructed by angels and received into heaven. Only once in this chapter is the word “hell” used. It is in this closing sentence: “But adult women who have been harlots and have enticed others, do not undergo vastation, but are in hell.”

Clearly, then, Swedenborg does not only indicate that the worst devils in hell may, after ages of suffering, be “created anew,” but plainly says of such that “unless evil could be taken

away by means of punishments, those in whom it exists could not but remain in some hell to eternity." And here he is *not* speaking of those who undergo what he calls "vastation."

But can sufferings regenerate the soul? No; nor yet, if, as Swedenborg teaches, no soul is born for hell, but every one for heaven, can we believe that the Divine Arm is so shortened that it cannot by inward way (for even devils have not lost vital connection with their inmost Creator and Preserver) open the long closed gates of love and light. Sufferings do bring *reformation*; and cannot God breathe new life into a human spirit by means of those inmost "remains" of innocence which are never lost, even though that spirit has been reduced to a skeleton or a beastly form? To say that He who has created every soul for heaven cannot, is to deny that His wisdom and power are equal to His love.

To console ourselves with the idea that hell is heaven to the devil, or an eternally delightful existence, must be a poor consolation from an angel's point of view, and hard to believe in view of such terrible revelations as even Swedenborg gives us.

To urge against this doctrine of imperishable hope the argument that it encourages the sinner to postpone repentance, is absurd ; since the belief that every sin brings its own full punishment, even to the end of that sin, is enough to deter from sin, and more than this is not reasonable. If, as Swedenborg says of those big-bellied dragons underneath Gehenna, their former life dies after centuries, and they are enabled “by a superadded gift of the Lord to alter their life,” then upon *others* of the lowest and worst hells—even upon those who are “nothing but deceit and serpentine venom”—may there not dawn the hope of being “created anew”?

But let us pray to have part in the first resurrection ; let us overcome while in the earth-life, so that we may not experience the second death.





## CHAPTER V.

### *LIFE IN HEAVEN.*

It is a pity that the doctrine of vicarious atonement has so obscured and travestied the heavenly life, both here and hereafter, as to leave it with only a gloomy attraction—a heavenly life seen only through Calvary. Its very songs are sad; its self-denial includes everything that would divert the mind from “Christ crucified”; its good works have nothing to do with justification in the sight of God (as that is effected solely by Christ’s obedience and sufferings), but are only a justification of one’s faith in the sight of men; its service of God is prayers, other religious observances and almsgiving. In this doctrine of vicarious sacrifice, with the assurance of eternal election which it gave, and the ceremonial and conventional observances which it imposed, it is not difficult to see the secret of the repulsiveness and fruitlessness of the Jewish religion as exposed and denounced by the Christ.

The heavenly or truly religious life is not that alternating sadness and rapture, nor that mere showing of one's faith by ceremonial and conventional observances, which the doctrine of vicarious atonement produces as its legitimate fruit; it is a life of faith in God's law of right doing, a life of use from the love of God and fellow-man. It employs every faculty, and develops a full and normal manhood and womanhood. To receive and manifest the true life, one must look to the *living* Christ and the *spiritual* blood, not to a dying Christ and literal blood supposed to *purchase* eternal life. It is the living Christ in the soul, the Christ-love-and-mercy-and-justice, with the spiritual truths which this Christ principle is ever shedding, that constitutes eternal life; and if we eat this divine flesh and drink this divine blood, eternal life is thereby given to us. If we apply this blood to our sins of selfish and evil purpose and thought and deed, it will cleanse us. The divine life comes into us, and is acknowledged as having its source in God and not in ourselves. Consequently all the works of this new life are of God, and the merit of them is His. By this life and these works we are saved, transformed into the divine likeness, and all the

praise is to our Regenerator, not to us, nor to any man or angel.

So the heavenly life must be a very full and useful life, and a proportionately happy one; and since it is the life of our Creator Himself developed in us, it must be a natural life, though spiritual. There is no renunciation of natural delights, as there is no renunciation of natural uses, but only a making of them subservient to heavenly principles. All the pleasures and faculties of the natural man are thus lifted up and glorified, as is signified by the serpent lifted up in the wilderness. They become turned away from self to fellow-man, in their ultimate aim. Food comes to be eaten to sustain the body for a life of usefulness according to the principles of honesty and justice, and not to sustain it for a life of injury to others according to the principles of dishonesty and injustice. All recreations and pursuits serve this same heavenly purpose, and become the more delightful in consequence. Natural delights are not renounced, but made subservient to divine principles, and this exalts and regulates them and gives them an ever-renewed relish. "In heaven as well as in the world, there are meats and drinks, feasts and repasts; there are

tables on which are spread the richest food and delicacies, by which the minds of the partakers are exhilarated and recreated; there are games and shows; there is music, vocal and instrumental; and those things in the highest perfection. There are joys in them, and the joys are from the happiness of love and use which is received from the Lord. It is this happiness of love and use that causes them to be joys, gives them their relish, and prevents them from becoming tasteless and loathsome. This happiness every one has from the use which he performs in his calling." ("True Christian Religion," 735.) And this same non-renunciation of natural delights, but the exaltation of them by subserviency to heavenly uses, is further illustrated in the following:—

"Have you forgotten the words of the Lord, that in heaven whosoever wishes to be great, let him become a servant? Learn, then, what is meant by 'kings' and 'princes,' and what by 'reigning with Christ'; that it is to be wise and do uses; for the kingdom of Christ, which is heaven, is a kingdom of uses. For the Lord loves all, and thence wills good to all, and good is use; and because the Lord does good or uses mediately by angels, and in the world by men, therefore to those who faithfully perform

uses He gives the *love* of use, and its reward, which is internal blessedness ; and this is eternal happiness. There are in the heavens, as on earth, supereminent dominions and the richest treasures ; for there are governments and forms of government, and thus greater and less powers and dignities ; and those who are in the highest stations have palaces and courts which in magnificence and splendor exceed the palaces and courts of emperors and kings on earth . . . But those highest ones are chosen from those whose hearts are in the public welfare, and only the senses of their bodies are in the amplitude of magnificence.”—*Id.*, 736.

“ ‘ You may suppose,’ said the angel, ‘ that such things fascinate our eyes and infatuate them, so that we should believe them to be the joys of heaven ; but, because our hearts are not in them, they are only accessory to the joys of our hearts.’ ”—*Id.*, 740.

This kind of heavenly life makes every employment, every office, every diversion or recreation, every appetite or passion, a divine service and a means of growth. It beautifies the countenance with singleness to truth and right—makes the whole man transparent with sincerity and integrity ; it makes one trustworthy in his every office and relation ; it broadens him beyond all creeds and convention-



alities, because the life of love to God and man wants *all* truth ; it makes him strong, courageous—heroic if need be—in the right ; it makes him repulsive to no one, but in spirit attractive to every one, though to some he may be a rebuke, or by some, who judge others by their own low standards, he may be misunderstood. There is nothing gloomy in such a life, nor in the contemplation of it.

The heavenly life is a life developed from within, not a life put on. There is always something repulsive in the life that is put on. Besides it is a difficult one, because unnatural. It requires either revival effort or the motive of a hypocrite to sustain it. There is no such life in heaven. Alas, the conventionalism and insincerity of the world—the Christian world ! While I write, I am told by a teacher attending a university summer school, that she shocked the professor and the other members of her class by saying that as a teacher of English literature in the South she had always been free to express opinions of her own. And she surprised them beyond measure by adding that she had never had any difficulty in retaining her place on that account. Bless the woman or man who has more to attach him to school or

church or country than the ability and willingness to reflect the sentiments of "influential" people!

Had the church not repelled men by teaching the life of world-renunciation, thus making Christianity an unnatural and impracticable thing, but attracted them by teaching that all delights are lawful when made subservient to righteousness of life, Christian society could hardly have presented so sad and awful a spectacle of monopoly and slavery, greed and war, falseness and inhumanity, licentiousness and drunkenness, insincerity and selfishness and hypocrisy, as it does at the close of the nineteenth century of the church's existence.

"My yoke is easy, and my burden is light." May the Lord make us all so conscious of our burden of unnatural religion and life, of insincere profession and hypocritical pretension, of selfish strife and toil for the things of the body, of policy instead of the truth for the sake of success, of fear to speak what heaven inspires, of conventionalism and observances as standards of culture and worth—so conscious of this burden upon our souls, that we shall gladly hear His invitation, "Come unto me, all ye

that labor and are heavy-laden, and I will give you rest.”

Can we not now better conceive what kind of people the angels must be? Yes, “people.” We have been taught to think of them as a superhuman and winged race, and principally engaged in solemn adoration before a “great white throne” when not executing commands as ministers of divine government or doing errands of the divine mercy. Our vicarious atonement and our scheme of divine government have given even to them an unnatural saintliness and unnatural employments. But the true religion reveals them as possessed of all human qualities, and as being in every respect simply men and women, only higher in the scale of regeneration, more advanced in the heavenly life and wisdom, more all-roundly developed, than they were when living on earth in the flesh. They laugh and weep, play and work, eat and drink, converse and sing, study and discuss, grow weary and rest, sleep and wake, meditate and worship, just as other good, sensible, healthful and delightful men and women do. They have no wings but thoughts, no “great white throne” but the divine justice and discernment within them. There is nobody

else in heaven but just human beings and the God that dwells within them and creates thence a heavenly world about them, such as perfectly corresponds to their states of life. Heaven inwardly and outwardly is a heaven for every human faculty.

Outwardly it must be a counterpart of our own visible universe, since death does not change people into beings that can do without a lighted firmament, a fruitful and diversified earth, and changes of season. And it must be a most substantial or tangible world, though to us who as yet know little of the substantiality of spiritual things and their creations it seems as unreal as a fancy or a dream. It is hard to make a materialistic mind believe that there is any reality but matter, but the spiritual mind perceives with higher senses. Even in this world it deals with spiritual things, which are its food and drink and create its spiritual environment. Through everything that is made it sees something of God that is invisible to the natural mind, and thus the elements of a spiritual world corresponding to the natural. It lives from spiritual motives, is guided by spiritual principles, dwells in spiritual light, and possibly projects spiritual creations. When the

servant of Elisha, with other than natural eyes, beheld the mountain full of horses and chariots of fire round about his master, it was a vision of things composed of spiritual substances. It was not a fancy nor a dream, but an objected and typical illustration of the power of the doctrines of love to overcome evil: for "chariots of fire" signify doctrines of love, and the horses that drew them signify the understanding. John the Revelator, being in spirit, had many wonderful visions, significant of future spiritual states of the church. But visions thus given for a lesson are not permanent creations, and we are not to base our ideas of the more permanent heavenly appearances upon them. We are not to think of golden streets and "a sea of glass mingled with fire" as the usual support of the angels' feet, nor of "a great white throne" as continually appearing in their midst. The spiritual world is exhaustless in its capacity for projecting object-lessons, but yet otherwise it is a world of the most orderly creations, the more permanent of which correspond to the more permanent and general states of the inhabitants.

It is a law of the spiritual world that all creations are from within the inhabitants, and

that nothing outwardly appears to any one unless there is that within him which corresponds to it. A devil raised up into heaven would see no heavenly objects, nor would an angel of a lower heaven if taken up into a higher. Even the spiritual sun is an objected symbol of the Divine Love and Wisdom, and thus of God, in the angels. This sun is interiorly human in its form, because Divine Love and Wisdom in the angels is their divine humanity, and the source of their love and light. No angel ever sees the Lord in Person, except thus by aspect or correspondence; nor does one angel ever see another unless there is that in him which desires and projects him. Thought brings presence, and an angel may appear in more than one place at the same time. In heaven every one is the creating medium of his own environment, and yet such is the law of affinities which groups the angels into societies of like mind and genius, that all the members of a society have a common environment. Indeed such is the unity of life and mind throughout heaven, that all have the same sun in common, though to those in the highest or inmost heaven it shines with a golden splendor, while to those in the second heaven it has a sil-

very light. In every other respect, also, the two or the three heavens are different in appearance; and each one changes in significance and beauty with the progress of the inhabitants toward the Creator. The nearer to God, the richer and fuller the creation, and the more glorious and youthful the person.

Then where is heaven? Evidently it is within; its possibility is in every human soul. It is an evolution of the God principles and the God life. The laying off of the material body by death does not admit to it, though to enter it the most consciously this is necessary.

Now as to heaven's employments. Spiritual employments—how can we describe or think of them? It is difficult to understand how in a spiritual world there can be any great diversity of employment, absorbed as we are so wholly and constantly in providing for the body that we can hardly think it other than idleness to read a book, or converse, or meditate, or give much time to the mind. The wants and uses of the mind are so little known to us that it is difficult for us to think of spiritual food and drink, or of the uses which a spirit can have for hands and feet. If the benefits of what we call our annihilation of time and space here on earth, by

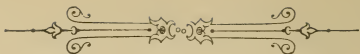
our wonderful discoveries and improvements, were equitably shared by all, then in the leisure so resulting, and in the exalted manhood which would bring this condition about, we might be able to understand that in that perfect annihilation of space and time which spirits enjoy in common there is left enough for them to do. We talk of national expansion, meaning enlargement of territory and power and material interests, but the "expansion" we need is expansion of soul, so that we may realize that there are higher and better employments than feeding and gratifying the body.

Conceive, then, of a world where mental activity, prompted by divine love, communicates its blessed uses, with or without the instrumentality of hands. Think of the thought communications, the spiritual food of new loves realized, the spiritual drink of new truths revealed, the spiritual guidance and quickening that come of being with God and one's own spiritual kindred; and think of all this conveyed from one to another by personal presence, by the speaking eye, by the fitting but undis-simulating tone of voice, by the hand filled with significant gifts; think of the needs of divine and social communion, of evening rest and



morning awakening; think of the reception and training of newly arrived souls from earth, and the ministering in unseen ways to all people on earth and even to all the poor deluded souls in hell; and think of the variety of needs and of talents there must be in the myriads who compose the heavens;—if we think of all this, we cannot but somewhat see the truth of the doctrine that heaven has and ever must have employments in infinite variety and importance.





## CHAPTER VI.

### *LIFE IN HEAVEN (Continued).*

DOING HEREAFTER WHAT ONE DOES HERE.

The false impression has been long and persistently abroad upon the wings of gossip, that in the writings of Swedenborg is to be found the ludicrous doctrine that a person will follow the same occupation in the next world that he follows in this. This is to be accounted for by the fact that gossip cares little for the truth, and is hardly capable of seeing the truth when it is offered. "I am sure I don't want to do in the next world what I have to do here," one of these gossip-mongers will say; "if I am going to set type" or "wash dishes" or "shovel dirt," as the case may be, "I don't want to go there."

My dear friend, you will not "have" to do anything in heaven that you do not want to do, or that you do not above all things delight in doing. Think how it would be in this world if all our laws were based on the Golden Rule,

as are heaven's laws. If conditions were such here that every one could choose his occupation according to his particular bent and talent, and receive due compensation in that occupation, so as to have leisure and means for recreation, then the idea of working in the same line in heaven would be a delightful one. It is the necessity of engaging in what is not one's chosen and natural calling, or it is the necessity of his toiling unremittingly or starving, that makes him regard labor as a curse and idleness as bliss. Labor in the line of one's natural liking and aptitude, labor delighted in for the sake of usefulness, labor with bright hope and ample fruition, labor with seasonable recreation,—this is what man is made for, and in this his real happiness consists. The child looks forward, as to the realization of a bright dream, to the time when it shall be a man or woman engaged in a man or woman's work, and shall own the products of that work as a basis of manly or womanly existence. Suppose our economic conditions so favored such anticipation that it should never experience a chill or despondency, then we should have a picture of heaven on earth.

But we must have a still better understand-

ing of this doing in the next world what we do in this. Supposing that one is in his most delightful and fitting occupation, such as house-keeping, cooking, sewing, type-setting, inventing or constructing machines, building, engineering, trading, managing a railway or editing a newspaper, it still is not true that he will follow the same occupation in a spiritual world that he does in this physical world. There are not the same occupations there, but only those resulting from corresponding uses. One can but very dimly discover in this world of mechanical exertion upon fixed matter what in the spiritual world he will find that God has made him for. That is a world of mind and of mental things. All its creations and works are of God through minds. There is no material body to be cared for by tilling the soil or by mining or trade or manufacture. The very body is mental, including hands, feet and all the other members or organs. These but represent so many various mental forms, activities and uses. Garments are given and renewed of God according to degree and quality of intelligence, with or without the direct effort or the consciousness of the recipient; also houses, paradises and other surroundings; and so the

Father is recognized as the Giver and Doer of all things, even when the gifts and works are given and done by means of the hands of the angels. Thus when certain ones had with utmost zeal and exquisite skill fashioned a golden candlestick, with its lamps and flowers, to represent the Lord, it seemed to outward consciousness that it was their own work, but it was given them to see that they had of themselves done nothing—that it was all the Lord's work. (“*Arcana Cœlestia*,” 552.) The Divine is the recognized and infinite source for supplying everything in heaven that will make every individual useful and happy to the extent of his capacity; and there is no burden of care, no anxiety for the morrow, no thought of what shall we eat or wherewithal shall we be clothed, for all, like the birds, without storehouse are fed, and all, like the lilies, with beauty and sweetness are clothed.

Variety of related industrial delights on earth but proves variety in heaven; and one who really has on earth the occupation of his heart and talent is certainly feeling after that corresponding use which he will perform in the other life, for the individuality or genius with which one is born never changes; eternity is but for

its ever more perfect exercise in its own one of the innumerable functions that unite in the "grand man" for the full and perfect accomplishment of God's beneficent will. How important it is, then, that conditions here on earth—in this seminary of heaven—be such that none shall select an unsuitable occupation from necessity or from the hope of gain. There ought to be no want by which any one's peculiar talent is kept from freest and fullest use. If education and opportunity were such in this world that every one could find and be supported in that use in which he supremely delights, what a foretaste of heaven this world would be! How human genius would blossom, and how various and abundant would be the fruit! Disease and crime and vice would disappear, every soul would attain to divine inspiration, and all would walk with God and the angels as they did in most ancient time. Heaven is organized upon this principle of the fitness of every man to his employment, and the organization results from having the Golden Rule as the law of heaven,—that is, from social justice.

Perhaps we have not drawn this picture of heavenly employments with enough body to

satisfy the lover of external realities. It may appear too dreamy or visionary. The visible and tangible objects of heaven may seem to lack permanency and reality, and the employments to be too exclusively those of the higher mental faculties. When we say that sensual and selfish people cannot enter heaven, we may seem to exclude all the delights of the external mind; but really only those people are excluded in whom sense and self are the *ruling* life. The delights of the external senses are keener in heaven than on earth, and are so *because* of their subordinate place and use. Commerce, agriculture, manufacture, art, poetry, music, and every other department of human industry and recreation, are there in their own skill and ever-increasing perfection. If angels have hands, they must use them; if they have stomachs they must fill them; if eyes and ears and palates they must delight them; if love of home they must have houses and cities; if delight in travel they must have means of travel. But because it is desire that propels them on wings of thought, so that they swiftly and gently glide, shall we prefer to stay on earth and be drawn by a locomotive? Heaven is not lacking in resources if the one most perfect method

of travel should in any case become monotonous. Garments may be made by hand or machinery or given of God by interior way; and so of houses and paintings and all the rest. But there is the advantage that every labor is so inspired by the love of its particular use, and through such fitness of every one to his calling, and by such ever higher and higher ideals and such influx of increasing skill, that even what the hand does is acknowledged to be a work of God.

There is not such permanent sameness in external nature or art or industrial products in heaven as there is in this world of matter, because these externals, both natural and artificial, change with the states of the people. The more rapid progress of the people necessitates this, and the law that externals correspond with internals is the reason of it.

That world, though spiritual, is composed of substance—spiritual substance. As the invisible and intangible ether rings, whose existence can be known to the scientist only by an hypothesis which accounts for all the properties of matter, —as these ether rings are the soul and creator of matter, so mind or thoughts are, in a spiritual world, the soul and creator of a substantial



heaven and earth. The heavenly world about the angels, though changing to what is more perfect and lovely as the angels change, is as permanent as is the love for truth and good in the angels. "Forever, O Lord, thy Word is established in the heavens. Thy faithfulness is unto all generations. Thou hast established the earth and it abideth. Thy judgments abide this day; for all things are thy servants." (Psa. cxix. 89-91.)

#### GOVERNMENT IN HEAVEN.

The government of heaven is not arbitrary or artificial. It springs out of the various and related individualities of men—out of the divine talents in men which have been improved.

There is one idea underlying all life in heaven that must not be overlooked—the idea of a Divine Humanity, from which all that is really and truly human is derived and shaped. It is this idea that makes an angel, or, what is the same, a regenerate or Godlike man. It is this idea that makes him good and true, that transfigures his face with innocence and charity, that shapes his features and form more and more into perfection of grace and beauty and governs his conduct as a social being. And

what it does for an individual angel, it does for the collective angel called "the grand man." It makes all heaven human in character and form—a grand human organism of brain and heart and lungs and members, all mutually dependent for health and happiness and perfection—an organism harmonious in all its individual parts. Every member loves another as himself, there is no assumption of superiority of one over another, no grudging of service on the part of anyone who performs an inferior function. "He who in faith acknowledges and in his heart worships one God is in this *communion* of saints on earth and angels in heaven. It is called a 'communion' because all who compose it are in one God, and have one God in them. All being as the children and posterity of one father, their minds, manners and faces so resemble that they recognize one another." ("True Christian Religion," 15.) Without this belief in and acknowledgment of a God who is the source and essence of all that is truly human in man, there could be, not only no government in heaven, but no heaven at all.

There is government in heaven, but it is a government of "natural law in the spiritual world." And that natural law is the soul

affinity by which every one finds his proper place and function. This makes harmony and order. It is a government of mutual love, which love is exercised by every one in his proper and most delightful use. This love of use is supreme, and banishes all love of rule on the one hand and all envy on the other. There is no occasion for pride in one of higher place, no occasion for a sense of humiliation in one of lower place. There are no arbitrary appointments to office, no ambitious office-seekers.

Yet it is said by Swedenborg, that in heaven there must be a distinct governing function because heaven is composed of societies whose members, though all in similar good, are not in similar wisdom. That is, there must be a unitized or centered wisdom for the guidance of a society as a whole. Each society must have a head for matters which pertain to its general or public concerns. But this arrangement, too, is organic, or the outworking of "natural law in the spiritual world," as shown by his statement that only those are exalted to governorships whose hearts are especially in the public welfare.

In the celestial kingdom of heaven, says Swedenborg, the government is called *Justice*; and this is because all who are in that kingdom

are in *good* as the reigning principle. The government there is of the Lord alone, who inwardly leads and teaches. Matters of *judgment*, such as are discussed in the spiritual kingdom, never come into dispute there, but only matters of *justice*, which pertain to *life*; because there the truths of *judgment* are inscribed upon their hearts, and every one knows and perceives them. Upon matters of justice, those who have wisdom from the Lord interrogate those who have more.

In the spiritual kingdom the government is called *judgment*, and is administered according to understood divine laws. All in this kingdom are under *truth* as the reigning principle, and their love of truth results in the good of the community. They too are led or governed of the Lord, but mediately through the truth, and hence through governors of a more intellectual and formal kind than are the governors in the celestial kingdom. Each society has its own peculiar form of government, according to its peculiar function in the grand body, but all the forms agree in the respect that they regard the public good, and thence the good of every individual, as their end. The governors lead the people in civil matters, and provide how that shall be done which is for the public good;

they do not command but serve the people, who have only to see the truth and the way before joyfully accepting and doing. The governors do not make themselves greater than others, but less; for they have the good of society in the first place, and their own in the last. They have honor and glory; they dwell in the midst of the societies, and in magnificent palaces; but they do not accept this honor and glory for themselves, but for the sake of the common regard for what is of the Lord.

There is also, in the spiritual kingdom, a similar government, in the least form, in every household. There is a master or head, and there are servants; but the relation is understood as one of mutual service and love. It is again the relation of members and organs of the human body, though the body here is smaller.

#### HEAVENLY FREEDOM.

Every one in heaven is in freedom in a higher sense than that in which we usually understand the word. It is a freedom which is from the Lord, and this is a truer freedom than that which is from one's self. Freedom in self-love is the freedom of disorder; but freedom in love to the Lord and fellow-man is the freedom

of heavenly law and order, and consequently of heavenly bliss. There is on earth a desire to be free in the love and practice of evil and falsity, but this freedom is bondage under a law that punishes for every indulgence; the true freedom is that which is attained by obedience to the laws of human well-being. "If the truth make you free, ye shall be free indeed." In the true freedom every one is a center of blessedness to all, and all are a center of blessedness to him; and one who is in this freedom must be instantly seized with pain if he even think of that which the sensualist or the worldly schemer calls freedom.

But there is nothing in this conception of heavenly freedom in heavenly order, that can favor submission to any powers that are *not* of God. It is the freedom of loyalty to truth and justice as seen and loved, and this freedom can have nothing in common with loyalty to a government that is false to these principles.

It must be remembered that over no heavenly society, even in the spiritual kingdom, is a governor appointed or chosen who is foreign to them; he is one of their own people by genius and belief, his only distinction being his peculiar fitness for his place, and his consequent superior

ability to unfold the principles of a system in which all are established in the most hearty accord.

#### DIVINE WORSHIP.

There is also divine worship in heaven, and there are temples and preaching. The divine worship, however, is not thought to consist in attending church, but in a life of doing God's will in acknowledgment of Him. The preaching in the temples, which is from interior light, is instruction in matters pertaining to life, and is according to accepted doctrines. The preachers are all from the spiritual kingdom, and none from the celestial, because in the celestial, where the principle of *good* is regnant and the law is written thence in the heart, there is no need that one say to another, "Know the Lord," for all know Him, from the least to the greatest of them. In the spiritual kingdom truth or doctrine is the medium of good, and must be inquired after and taught. The celestials, however, do delight in hearing the spiritual preaching, because it adds something in illustration of truths they already know, and is an occasion for fuller acknowledgment and love of those truths. None in the spiritual kingdom preach but they who have the special gift of preach-

ing, as none govern but they who are the most capable of genuine civil public service. There is in heaven no such thing as mistaking one's calling. The Divine Humanity being everywhere acknowledged in heaven, and all heaven being lovingly submissive to that Humanity, it works out its own beneficent order, its own peace and harmony, its own ever ennobling and fitting uses, its own end of embodying itself in the human race. This it will do also upon earth when we shall have learned through suffering and enlightenment to do the Lord's will as it is done in heaven.

We are told by Swedenborg that the preachings in the spiritual kingdom are according to doctrines, all of which agree in essentials. But we must not understand that this means according to dogma, or to a creed authoritatively established. The spiritual angels are a most questioning and rational people, and will not one of them accept as true anything which he does not rationally and clearly understand. But societies are composed of members all alike constituted, and all freely and continually in similarity of views, the preacher included. All the members are of like genius, and doctrinally this genius runs in similar lines.



## NO TIME OR SPACE.

There is no time or space in heaven. Days and years are successions of inward states. Morning and spring-time are new states of love and wisdom; evening and autumn are the declining of those states. Remoteness or nearness is difference or likeness of state. By a mere change of state Swedenborg visited the heavens and the spirits of other planets while he was still in vital connection with his body. They are near God who are Godlike, near each other who mutually love. The speed of one's approach to another is his desire, and his conveyance is wings of thought. In dreams we learn a little of how we may live through years, and travel long journeys, in a moment of time; men rescued from drowning tell of the lightning rapidity with which their past life is unrolled as a scroll before them; and when one is engaged in anything unusually delightful, how the time goes by unheeded!

## ONE LANGUAGE.

As confusion of tongues on earth came through impiety and wickedness, we naturally expect to find but one language in heaven. In

the universal heaven, says Swedenborg, there is but one language; all understand each other, whatever society they are from. But that language is not learned; it is inherent in every one. It flows out as a natural expression of the affection and thought. And the sound of speech corresponds to the affection. The deeper and truer the affection to eternity, the more musical and mightily tender the voice; which reminds us of that other statement of Swedenborg, that the heavenly state is one of eternal approach toward the fountain of youth. Every affection distributes itself into its own proper form of thought, and that form of thought gives forth its proper sound. One knows the character of another from his speech alone. It is no artificial language such as we have to struggle with, from our infancy, to learn and remember. It is quickly developed after entrance into the spiritual world, for it is our spirit's native tongue. It waits now in our interior intellect.

The celestial angels are even more gentle and soul-touching in their expressions than are the spiritual, because they are more in the fountains of the life of thought and speech. Swedenborg speaks of a certain hard-hearted spirit who had

never wept until an angel conversed with him. Then he could not but weep, for he said it was love speaking.





## CHAPTER VII.

### *SEX AND MARRIAGE IN HEAVEN.*

If angels are all from the human race, if the human male and female are different in mental as well as physical constitution and function, and if the mere transition from the natural to the spiritual world makes no magical change, then, of course, a man remains a man after death and a woman remains a woman. Moreover, if man and woman were made for each other, each to complement what the other lacks, thus making of two one full mental and functional unit, we can see no reason why all in heaven should be male, or all female, or all devoid of sex. If we could believe either of these alternatives, heaven would certainly have little attraction for us, offering but a dreary, barren, one-sided existence.

And if heaven is composed of the two sexes, why must we not believe in sex unions in heaven? If there is on earth any reason for belief in a possibly perfect mating, or even if

marriage here, as imperfect as it is in a world of temporary and widely separated and crude existence, is a divine institution, then why should we not expect perfect sexual affinity, never to be broken, in heaven? If we cannot so believe and expect, then we must believe that there is no such thing as forming an idea of heaven from any laws with which we are acquainted. He who opposes the doctrine of marriage in heaven must with as little reason deny the doctrine of any kind of angelic association.

But Jesus said, "In the resurrection they neither marry nor are given in marriage, but are as angels in heaven" (Matt. xxii. 30); or, "When they shall rise from the dead they neither marry nor are given in marriage" (Mark xii. 25); or, "The children of this world marry and are given in marriage; but they that are accounted worthy to attain to that world [or age], and to the resurrection of the dead, neither marry nor are given in marriage; for neither can they die any more: for they are equal to the angels, and are children of God, being children of the resurrection." (Luke xx. 34-36.)

What he meant by these sayings is seen even

in some of the literal expressions. "Ye do err, not knowing the scriptures nor the power of God," said he to the Sadducees in reply to their carnal question, "Whose wife shall she be of the seven, for they all had her?" They knew neither the spiritual meaning of marriage nor of the resurrection, but Jesus reveals this meaning of the *resurrection* when he says that in the resurrection they are not children of this world, but children of God and of the resurrection. This is a meaning entirely above that of resurrection from the grave or even from the body. It is the resurrection of the mind and life from *spiritual* death; it is attainment to that state (signified by "world" or "age") in which the "worthy" are "as the angels of God." In that state of spiritual regeneration there is no marrying or giving in marriage, for the union of understanding and will is then completed. And here the meaning of *marriage* is entirely above that of the sex union which the question of the Sadducees conveyed. In everything, Jesus spoke to the Jews in a language whose meaning was hidden from them, because their hearts were "waxed gross and their ears were dull of hearing." He may in like manner speak to us if our hearts

are not pure, our eyes not open, our ears not in condition to hear. We become children of God, become as the angels, not by dying and rising into the spiritual world, but by dying unto sin and rising unto righteousness. And the question of marriage is not "whose wife shall she be?" but how shall my life be brought into perfect union and harmony with my knowledge of right? Here is the marriage union that makes me as the angels, and in that "age" or state the union is completed—no more marrying or giving in marriage. That belongs to this "age" or "this world," or to the stage of attaining to the spiritual resurrection.

But besides this marriage of will and knowledge in every *individual*, by which he becomes an angel, there is also the union of two souls in one—a union foreordained from eternity in every case. Two souls are made for each other as perfect counterparts, and in heaven they realize the union by a law of affinity that cannot fail of its purpose. This union may not be found in the present life, owing to the obstacles of time and distance in the way of meeting and becoming acquainted, and also owing to our carnal mindedness. It may in *some degree* be realized here, and the union be a very happy

and helpful one; and they who live faithfully and lovingly in it are, in so doing, availing themselves of one of the most helpful means of becoming angels. Swedenborg says of those women in heaven "who have died old and worn out with age, and who have lived in faith in the Lord, in charity towards the neighbor and in happy conjugal love with a husband," that "after a succession of years they come more and more into the bloom of youth, and into a beauty surpassing every conception of beauty formed from that which the eye has ever seen. Goodness and charity mould their forms into their own likeness, causing the delight and beauty of charity to shine forth in every feature, so that they are the forms of charity." And the same may be said of husbands of like life and character. Since marriage is the most intimate possible relation, it cannot but affect most interiorly the character and life of those who are in it. And either polygamy, promiscuous intercourse or the desecration of marriage by mercenary motive is of all things the most destructive of the angel in a human soul.

The ideal and true marriage is of all things the most sacred and beautiful. There is no other relation so heavenly, so happy, so intimate



and vital. The parental and filial relation will give way to others, but the true marriage union is eternal. "Have you not read, that He who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife, and the twain shall become one flesh? What therefore God hath joined, let not man put asunder."

One of the most transcendently beautiful descriptions of the true marriage that we have ever seen is this one, given by Swedenborg ("Conjugal Love," No. 42), of a union in heaven:—

"One morning I was looking up into heaven, and I saw over me expanse above expanse; and I saw that the first expanse, which was near, opened, and presently the second, which was higher, and lastly the third, which was the highest; and by illustration thence, I perceived that upon the first expanse were angels who compose the first or ultimate heaven; and upon the second expanse were angels who compose the second or middle heaven; and upon the third expanse were angels who compose the third or highest heaven. I wondered at first what and why this was; and presently there was heard from heaven a voice as of a trumpet,

saying, We have perceived, and now see, that you meditate concerning conjugal love; and we know that no one on earth as yet knows what love truly conjugal is in its origin and in its essence, and yet it is important that this should be known; wherefore it has pleased the Lord to open to you the heavens, that illustrating light may flow into the interiors of your mind, and, therefrom, perception. With us in the heavens, especially in the third, our heavenly delights are principally from conjugal love; wherefore, from leave granted us, we will send down to you a pair of consorts that you may see them.

“And lo! instantly there appeared a chariot, descending from the highest or third heaven, in which was seen one angel; but as it approached, there were seen therein two. The chariot at a distance glittered before my eyes like a diamond, and to it were harnessed young horses white as snow; and they who sat in the chariot held in their hands two turtle-doves, and called out to me, saying, Do you wish us to come nearer? but then take heed, lest the radiance which is from our heaven whence we have descended, and is flaming, penetrate too interiorly, by the influx of which the higher ideas of your understanding, which are in themselves heavenly, may indeed be illustrated, but these ideas are ineffable in the world wherein you are: wherefore what you are now about to hear, receive rationally, and express it in a manner suited to the understanding.

“And I replied, I will take heed; come nearer: and they came, and behold! it was a husband and his wife: and they said, We are consorts; we have lived blessed in heaven from the first age, which is called by you the golden age, and in the same perpetual flower of youth in which you now see us at this day. I looked at each attentively, because I perceived that they represented conjugal love in its life and in its adornment; in its life in their faces, and in its adornment in their vestures; for all angels are affections of love in a human form; the ruling affection itself shines forth from their faces, and from the affection and according to it are their garments; wherefore it is said in heaven that his own affection clothes every one. The husband appeared of a middle age, between manhood and youth; from his eyes shone forth a light sparkling from the wisdom of love, from which light his face was as if interiorly radiant, and from this radiance the skin was throughout refulgent, whereby his whole face was one resplendent comeliness. He was clad in a long robe, and underneath it was a vesture of blue girded about with a golden girdle, upon which were three precious stones, two sapphires on the sides and a carbuncle in the midst. His stockings were of shining linen, with threads of silver interwoven, and his shoes were of silk. This was the representative form of conjugal love with the husband.

“But with the wife it was this: her face was

seen by me, and was not seen; it was seen as beauty itself, and it was not seen because this beauty was inexpressible; for in her face was a splendor of flaming light, such light as the angels in the third heaven have, and it made my sight dim; so that I stood still with astonishment. She, observing this, addressed me, saying, What do you see? I replied, I see nothing but conjugal love and the form thereof, but I see and do not see. At this she turned herself obliquely from her husband, and then I could look upon her more intently: her eyes were bright with the light of her own heaven, which, as was said, is flaming, and from the love of wisdom; for in that heaven wives love their husbands from and in their husband's wisdom, and husbands love their wives from and in that love towards themselves, and thus they are made one. Hence was her beauty, which was such that no painter could emulate and exhibit it in its form, for his colors have no such luster, nor can his art express such beauty. Her hair was gracefully arranged in correspondence with her beauty, and in it were inserted flowers in diadems. She had a collar of carbuncles, and from it hung a rosary of chrysolites, and her armlets were of pearl. Her upper robe was scarlet, and underneath it she wore a purple bosom-vest, which was clasped in front with rubies. But what I wondered at was, that the colors varied according to her aspect in regard to her husband, and also according to it

were sometimes less, sometimes more glittering,—in mutual aspect more, and in oblique aspect less.

“When I had seen these things, they again discoursed with me; and when the husband spoke, he spoke at the same time as if from his wife; and when the wife spoke, she spoke at the same time as if from her husband. Such was the union of minds from which the speech flowed. And then also I heard the tone or voice of conjugal love, which inwardly was simultaneous with, and also proceeding from, the delights of a state of peace and innocence.

“At length they said, We are recalled, we must go away; and again they appeared to be borne in a chariot, as before; and they were carried along a paved way through fields of flowers, from which sprang up olives, and trees laden with oranges; and when they were near their heaven, virgins came to meet them.”





## CHAPTER VIII.

### *CHILDREN IN HEAVEN.*

Though there are eternal marriage unions in heaven, the husband and wife ever renewing their youth from the Fountain of Life, yet no children are born of those unions, but only a progeny of thought-forms and uses, and all those representative forms of affection and intelligence which constitute the objects of the heavenly world. The whole heavenly universe is begotten of conjugal love; for this love is the conjunction of love and wisdom, and is the celestial principle itself. It dwells in the supreme region in the midst of all mutual love, and all mutual love flows from it in creative power and wisdom. A most comprehensive as well as sacred meaning, therefore, is bound up in the word *marriage*. Marriage originates in God, who is Love and Wisdom in one, and down through all creation, from man and woman to plants that unite for reproduction,

and to rocks that exist by chemical affinity, it is the one divine means of creation and multiplication.

Children are born only in a material world. So have been all the inhabitants of the spiritual world, because without brain and nerve neither consciousness nor individuality nor spiritual organism can be given. Within a natural body the spiritual body or voluntary and thinking organism begins, and it remains a spiritual body or organism after its separation therefrom at death. The earthly existence, however short, serves also, by its variety of hereditary characteristics and tendencies and by its variety of earthly contact, as a basis for that variety of genius and employment which are necessary to the happiness of the numberless societies of the heavens.

There are animated forms created in the spiritual world, animal, plant and occasionally human, but they are only animated forms—mere embodiments of inward states of the angels or spirits through whom they are created; and they change or cease to exist with change or cessation of the states which they image.

The animals of the spiritual world are not there from previous earthly existence. No

animals from earth enter that world, because their souls never open to a life above the earthly and temporal.

All children become angels, but none without the necessary training and trials and growth. The innocence of intelligence makes angels, and children have only the innocence of ignorance. There are no "cherubs"—no little angels that go from earth and always remain little. All angels are men and women in wisdom and stature. As ignorant and undeveloped innocents children are received into heaven at death by angel mothers—such women as in their earth-life loved the Lord and particularly loved children. These welcome them as their own, and care for them with more than a natural mother's love and wisdom and skill. An angel mother perceives the minutest particulars of a child's natural disposition, and leads and teaches it accordingly. By the child's delights she insinuates into it what is suited to its genius, somewhat as its natural mother would provide for it the food which was most suitable. Indeed in a spiritual world the influences and teachings of the angel mother, along with the associations of children, *are* its food and drink. It thirsts for knowledge and hungers for love. The knowledge is given



by object-lessons, which in that world are perfect correspondences or significatives of the ideas to be awakened. As one instance of the way children in their simple innocence are led to good by things which delight them, a company of them was seen by Swedenborg, along with their instructresses, about to enter a garden whose paths led to interior recesses. They were elegantly clad with flowers around their breasts and arms, the flowers resplendent with heavenly colors; and as they entered the garden the flowers above the entrance shot forth a most joyful radiance. Thus was taught them that divine revelation and blessing came with their advancing footsteps toward the Lord.

They learn to talk, but not in our stammering and artificial way. Their first speech is only a sound of affection, but as the affection develops in particular directions ideas enter and flow forth in varied and distinct expression. First they speak of such things as appear before their eyes, but eventually of the interior and heavenly things signified. When their interior minds have sufficiently opened, they are transferred to masters in the world of spirits. Here as youth they are each prepared for his destined society in heaven. Thus their growth into angelhood

is gradual and orderly. They grow bodily as they grow spiritually. They pass through all the stages of childhood and youth, mentally and bodily, until they attain to adult stature. But, like all others in heaven, they never grow old.

They have their temptations, resulting from hereditary tendencies. A certain prince who had died in infancy and grown up into angelhood, says Swedenborg, was tempted with the false opinion that the good which he possessed was from himself and not from the Lord, and he had to be let into his inherited evils in order to be convinced that there was no good in himself. He then saw that he had a disposition to domineer over others and to make light of adulteries. This he had to see and acknowledge before he could be received among the angels where he was before. Grown-up children in heaven are thus at times let into the state of their hereditary evil, not to suffer punishment for sins never actually committed, but to be convinced that of themselves they are nothing but evil, that it is the Divine alone which keeps them out of hell, that they are not in heaven by any merit of their own, but of the Lord, and to be cured of all boasting of their goodness before others, which is as contrary to the prin-

ciple and practice of mutual love as it is to religious doctrine.

And even little children have temptations to resist. A choir of little children was heard by Swedenborg, their voices tender but confused. Some spirits about him were tempting them to speak as those spirits wished, and the children were resisting with indignation. When they could speak freely, they said, "It is not so." Thus they are trained not only to resist what is false and evil, but also to speak, think and act from no one else but the Lord.

What a valuable hint is here of the way we should train our children! We should not make them repeaters of our own views, religious or other, and thus mere copyists of ourselves or our sect; our proper business is to unfold their minds and open their affections to divine light, to the right principles of life and conduct, and leave them to think and act for themselves from the Lord, watching and restraining them only to the extent necessary to save them from serious harm.

There is also the very important suggestion, that the economic condition of society should be such that every natural mother might have at hand for her children the resources and time

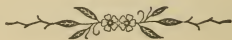
necessary to be somewhat an angel mother to them ; such that all children might have homes that would be dear and sacred to them in after years ; such that it might be possible to educate them along the lines of their natural delights, and to offer them corresponding employments.

Children develop easily into angels, but this is no reason why people should wish to die in infancy. Angelhood must be attained to by means of various conditions, else there will be no various places and uses in the heavens. The reason why some people die in infancy and others in later life is the same as why people are born at different times and in different lines of descent. The time of death, like the time and antecedents of birth, is an element in the variety of individuality and use which is necessary to a heavenly world. They who die adults have acquired and carry with them from the life of experience, activity, temptation and struggle in the world a plane of development which the infant has not. This exterior development becomes eventually quiescent in the other life, but yet it forever remains a basis for interior mentality, giving a robustness that the angel grown up in heaven from infancy can never have. The state of those who live to adult age on

earth may become just as *perfect* as that of infants who grow up in heaven, provided they remove selfish and worldly loves for spiritual loves—but yet with a difference. Infants in heaven do not even know that they were born in the world, and consequently know only the new birth, which they are taught and which they experience. They know but the one Father, and in their infantile innocence readily acknowledge Him alone as their life and wisdom and goodness and delight. They have no acquired and confirmed falsities or evils or self-will or vanity to oppose truth or righteousness, and they need only to be let occasionally into their inherited tendencies to see that they are not good of themselves but of the Lord. Their life is almost a perpetual delight, and develops into angelhood with comparatively little struggle. From the innocence of ignorance they grow easily and rapidly into the innocence of wisdom. They enter either the third or the second heaven, according as they are celestial or spiritual in genius, the two classes being distinguished in that the former act with more softness, so that scarcely anything of self is manifest to obstruct the flow of divine love through them to others, whilst the latter are more self-con-

scious and fluttering in their movements and may on occasion show feelings of indignation. The former are open to the love heaven, the latter to the truth heaven. The adult may also enter either of these heavens, but there will be between him and the grown-up infant angel the difference which comes of a longer life of temptation and struggle and other mental experience and activity in the flesh.

We might complain of these differences between infants and adults, and even between infants themselves, but the complaint would arise from ignorance of the need of variety in God's instruments for making full and sweet the harmony of the eternal world. Some spirits, whether having died in infancy or adult life, must be higher than others in the sphere of divine innocence, whence to act by more interior and gentle ways for the good of heaven and earth and hell; and others must have from genius and acquirement the benefit of a more exterior plane of mind by which to act in more exterior ways.





## CHAPTER IX.

### *“THE VISION OF JOSEPH.”*

We have before us a book entitled “The Vision of Joseph,” “showing the future progression of the spirits in prison.” Its author is Joseph R. Jackson, of Union City, Indiana. It is a narration of his experiences, and “not a romance written to advance a theory or teach a doctrine.” The descriptions are given in detail, and evidently at first hand, and with a desire for the truth for the benefit of humanity. The book is published by The Society of Silent Worship, in Washington, D. C., under date, “First month, 8th, 1898.”

Joseph’s father had visions during life, and when he was about to die he said to Joseph, “If you ever think you see me after I am gone, do not be afraid ; I may come to see what you are doing. God is good ; He will care for you. He will tell you where to go and what to do, if you will trust Him ; and it may be His will sometimes to use me in teaching you.”

Joseph's first remarkable vision came to him when confined to his bed and very weak and emaciated from an injury in the hip. His father appeared to him one night, and gently touching his forehead and passing his hand over his face, told him that he would soon be better; but that he must have his hip lanced, sleep only fifteen minutes at a time, and take a certain kind of refreshment at certain intervals. The directions were followed, and he recovered.

He became a soldier in our Civil War, and lost many friends, among them "George," who, when dying on the field near Vicksburg, promised that if it should be possible from the other side to help him, he would do so. Especially did he receive inspiration from a very dear deceased woman friend, a Quaker, when, in 1861, he had returned home from the West Virginia campaign, very sick of typhoid fever. She appeared to him, telling him that it was not his time to die, for there was too much need of brave and true hearts in this world.

During the last days of the war he received a nervous shock from the explosion of a shell, on account of which, in the seventies, he went for some months to a sanitarium in one of the central States; and it was there that the most



of the visions given in the book were experienced.

At the foot of a grassy slope a river appeared, and a boat, which was approaching, without sound of oar, from the further side. The oarsman was black as a negro, and the helmsman wore the uniform of a soldier. The latter was George, the former "the powder-monkey on the old Admiral's flag-ship." They came in that way in order to be recognized. Joseph was about to step into the boat, but was told that they had not come for him, but would take F—— over, and then, in the spring, just before the flowers bloomed, they would come again and take Mr. D——. Joseph would get well. These predictions proved true.

Soon after, the vision reappeared, and then George said, "Perhaps you can go, to gather some information for people on earth." George had been a dozen years in the other life, busy moving about, doing good, and making progress in spiritual condition. He had found that he grew by helping others, and his help had been directed to the earth-bound spirits—those who linger long near the earth because too ignorant or too wilfully gross in thought to move forward. "We have our pastimes," he said; "our

schools, our places of training, our sanitariums for the spiritually infirm, our times of great gatherings, our festivals. Most of the people you would first see appear very low down in life, and it is those who are disposed to sap the life and morals of those on earth who are open to their influence."

Just then George saw Joseph's father beckoning, and invited Joseph to step into the boat; and the boat carried them over, George singing a song of praise to the Highest.

Joseph met his father, who gave him words of instruction, a part of which was that the Highest is found within one's inner self, and is the Innermost, and that from this Highest "comes the invitation that helps us on." But the father left him with another guide when they came near the first aggregate of individuals, for his services were more valuable elsewhere. It seemed to be a very low grade of people that he was come to, but all had more good than they seemed to have, and all acknowledged the justness of their state. Always near were those who could help them upward, and the guide said that the loving thought and prayer of friends on earth often encouraged them to face about and reach out for better conditions.

Through Joseph's mind passed queries, one after another, which had often arisen in regard to persons of certain habits of life, and for answers there came successively such illustrations of cases as the following.

A—— had been a man of great capabilities and most affable manners, born of a long-lived family. But he had become dissipated, and consequently died from accident in the prime of life. He appeared upon hands and knees. He seemed to carry two conditions, one slowly decreasing, the other as slowly increasing. In the silent language of that realm, there came from him these words:—

“I should have lived to at least three score and ten. By habit I destroyed my personality at thirty; forty years of work and opportunity for gaining knowledge thrown away to gratify an appetite! But death does not cancel earth-life's obligations and duties; so here I work out in a mentally and spiritually crippled condition, as you see, the unfinished work, or its equivalent. I am growing, and am grateful every hour for what may seem to you a sad existence, and thank the Highest that Divine Justice is just, and that I am in the hands of an Infinite, Loving Father, who is good and doeth only good. From the teaching of my early life I

expected an endless torment for one little human weakness. I should joy to communicate with earth-life, and to impress there the sacred uses of life, and the grave responsibility one assumes in forming habits that endanger life or sap the life forces. Even in my present state I am happy in the thought that Infinite Love calls me on. Do you hear it? 'Come, come, come; whosoever will, let him come.' I am coming; yes, I am coming by and by."

A white dove alighted on a tower near by, and on its wings, in letters of gold, were the words, "God is love."

So Joseph, with his guide, resumed his journey in tears, until they came to another.

B—— had been a man who was classed "among the most wealthy and enterprising citizens, and as a great worker in his church." He had determined in early life to be rich, creditably if he could, but by any means within the law. When butter was high, during the war, he made his children eat salted lard on their bread, and it gave them complexions like tallow candles. He soon had money to lend, and by a high rate of interest and foreclosure of mortgages robbed people whose distress had compelled them to borrow. By evading assessments he saved enough tax money to erect a

block of buildings; yet when a cruelly treated boy had sold him a forged note upon the boy's father to get money to flee from home, he sent the boy to state prison, and blackened his whole life. He foreclosed on a poor man's lot, and took it on his own terms. The church of which he was a member, then wanted the lot, and had to pay him twice the cost, but he subscribed half the price to induce other men to give to the church more than they could afford to give. The poor man who had owned the lot asked him to divide with him the profit on the sale, but being answered that division had been made with the church, said, "Damn the church that accepts such money, and pretends that it comes in Christ's name!" "It was thought that he went to perdition when he died," said B——; "but as long as I have been here, and as much as the Highest has permitted me to grow, I have never been able to reach the plane where they tell me that poor man and that forger boy are found."

Once, on reaching home, B—— had met at his door a man whom he had hired to clean his damp cellar. The man was muddy all over, wet to the skin, and shivering with cold. Asked the bill, he replied, "One dollar." B—— pro-

tested, and then paid him fifty cents. Said the mud-smearred man, "If my wife and children could have a supper without this, I'd throw it with curses at your feet." A few days afterward the poor man died of pneumonia, not having the means of proper treatment. The fifty cents kept back went to a foreign missionary fund, but sent the poor home heathen to the spirit-world before his time. Jack, the mud-slinger, knew little of God or of God's love; but he loved, down deep in his rough nature, his wife and babies, and through them he loved others, and so loved the Father. "But when I first came here," continued B——, "with church prayers following me, I had been so deaf and blind to all love, all mercy and justice, in earth-life, that I found myself both deaf and blind, spiritually, here; so the call of the Highest we now hear did not reach me for many a long day. Being deprived of my body and wealth, I was poor indeed—*utterly empty*. There can be no hell of torment equal to that of being without love. I thought I was dying from want of soul sustenance, as poor Jack had died from bodily want. I had no harmony in earth-life; hence could bring none over. Some one called me. It was Jack, the mud-slinger.

He seemed happy, and asked what he could do for me. Glancing at myself, I seemed to be covered with mud, and so poor and weak! 'O Jack,' I cried, 'you can help me to everything; I have nothing.' He replied, 'I can of myself do nothing; but the Highest will help. Come, face the other way. Don't look toward earth-life; look to the Highest.' I did so, and caught the first glint of gold on the hills, and heard the call of the Highest, 'Come, come, come; whosoever will, let him come and partake of the water of life freely.'

"Does "whosoever" mean me, Jack?' I asked. And Jack answered, 'Yes, the Master calleth for thee.'

"So I have been growing ever since; line upon line, precept upon precept, I gather in the truth. If I had but one message to send back to earth-life, it would be to those who profess to follow the Master and yet serve Mammon instead of their fellow-men."





## CHAPTER X.

### *“LIGHT ON THE HIDDEN WAY.”*

“Light on the Hidden Way” is the title of a book of 133 pages, published by Houghton, Mifflin & Company, Boston, and containing an introduction from the pen of James Freeman Clarke.

Mr. Clarke says of the author, whose name is withheld, that she has never been in any way connected with so-called “Spiritualism,” nor acquainted with any of the professional mediums, and so has made an independent report. He also testifies that she “is regarded by many intelligent and cultivated men and women, who are her personal friends, as sincere, truthful and conscientious.”

The story is one of her own experience. It relates mostly to those departed ones who in the earth-life had missed their way upward, and needed encouragement and help from those still in the body. It is instructive and credible, and its tone and influence cannot be other than uplifting and helpful.



In her own preface are these words, indicating what the reader will find throughout the book,—the nearness and mutual dependence of the people of the two worlds :—

“No longer is the dwelling of Eternal Life too bright above, and the perishable world too dark below. No more strangers and exiles, but fellow-citizens with the saints, and of the household of God. For Thou hast made one family, there and here, one living communion of seen and unseen.”

She had, since her earliest childhood, been a seer of visions, and it was years before it occurred to her that every one had not the gift. As illustrating the naturalness of her experience, she says that when she was a little child she once ran after her mother (deceased when the child was a baby), thinking to overtake her. The appearance of her mother was like moonlight, and this gave her the impression that her mother lived in the moon. “I often wake to find her sitting by my bedside, especially when I am in pain or trouble. Once she reproved me for my mood, and bade me read a poem, telling me what to find it in, the page and the author.” The eyes of her father (also in the other world) have seemed to be constantly upon

her. Once, when she was about ten years old, she had slighted her sweeping because she was in haste to go out, and her father, standing on a rug, bade her lift up the edge of it, and then charged her to remember that no act or thought is hidden, and that every slighted duty is a sin against the ideal life.

Ghost stories did not suggest to her mind, as to others, either earthly or spirit-world people, but only the absurd idea of reanimated dead bodies going about to frighten people. On a dark and blustering night, having been asked if she were not afraid to go home from a neighbor's alone, she replied that she was not; but really feeling timid and uncertain of her way, when she had started, there appeared a little light beside her, and in it a baby who had gone the year before. He kept just before her till she opened the front door of her home, and then, with the sweetest smile, he was gone.

Later in life the child of a friend stood beside her. He often visited her, though she had never seen him in his earth-life. They spoke of his mother, and of the author's own baby. Stroking his lovely hair, she asked him for a curl to send to his mamma, and actually tried to sever it with a pair of scissors. But as they

touched the hair, "he dropped his eyes with an amused, quizzical smile, and laughed outright at my look of dismay that the curl did not come."

When she began to realize that her experience was unlike those about her, she learned to speak less freely of it. But there was always the inward protest, "Quench not the Spirit." So her life was a struggle. "I feel as if walking with those born blind," she says, "who cannot comprehend the beauty of sunshine and sweet faces." It was very strange to her that those who professed to believe in the immortal life, and in the Bible, where it is said that ascending and descending angels hold converse with men, should be averse to the idea of continual communication between the two worlds, and receive with coldness and unfaith the assurance that a friend called dead is keenly alive, and at times with them. One afternoon, while sitting with a bereaved mother who was lamenting the death of her little girl, who at the time was on her knee caressing her most tenderly, she spoke of the comfort of believing that the little one was still with her; but the mother shrank from the idea of a "disembodied spirit," and clung for comfort to a future resurrection day.

Asked by a correspondent if they in the other life look like ghastly shadows, she writes:—

“No. And yet their conditions are so various that one might as easily describe in one term what flowers in their infinite variety of color and texture look like. Some appear as if still in the flesh, so that I have sometimes been puzzled; others appear to have become deformed, or almost animal; and then there are those with shining garments, and an atmosphere that suggests cathedral music, and sunshine streaming through stained glass.” As to clothes, “some seem still to cling to the latest fashions, while the more spiritual are clad in flowing robes of light of various hues and degrees of purity.”

She had a great love for churches, and in them frequently saw double congregations. Sometimes the altar was beautifully decked with flowers, and the air filled with exquisite music, unseen and unheard by the worshipers; or there would be an intensely white light filling the church, or descending upon the sincerely prayerful. Once, where the congregation was that of an unpopular sect, and small, but spiritual and earnest, there appeared three human forms below the arched ceiling, bending over the bowed worshipers,—one a woman, and two like

the old patriarchs. Then a more radiant form joined them, paused, and looked upward in expectation. The white light grew more brilliant, and then a shining one came, with such overpowering glory that the expectant form raised his hand as if to veil his face. The tableau remained thus, the ineffable light streaming over the congregation, until the close of the prayer.

At a funeral she would see the departed one beside the mourners, and wonder that their grief seemed to prevent their seeing him. When the casket was lowered, the vault seemed full of light and flowers.

She describes her gift as entirely independent of the physical senses. Darkness and sunlight, the roar of the city streets and the stillness of her chamber, are alike immaterial conditions. Nor is it only the departed. "Often where I have felt indifference or even prejudice in those I meet in the flesh, I have been touched and rebuked by the unexpected loveliness of the inner man or woman; and I have felt as often shocked to find others dark and repulsive whom I should like to respect."

She had her varying states of joy and despondency, peace and trouble. One evening, after playing "Coronation" on the piano, she

was enjoying the sunset from the bay-window, and was unusually bright and peaceful. Then her father stood beside her, saying that her happiness was merely a result of a calm and restful day; that she had been good only as she had been in her sleep the night before. Should the next day be one of trial, would he find her conquered or conqueror, troubled or at peace? There was a deeper peace than that which came from the absence of temptation. It was only through self-denial, discouragement, discipline and trial that she could attain to the higher life. Spiritual powers were developed by exercise and use. There was no virtue in being patient if patience was never tried, or in being cheerful if there was no temptation to be gloomy. She would fail sometimes, but should see to it that she rose from every fall with a renewed spirit and stronger will, determined to win a blessing from every foe. There was no legacy like the example of a holy life.

At another time a venerable man, beautiful in presence, came, and reminded her of the subtle and far reaching influence of a life, and said that her judgment would be to meet her own failures and the influence of the same upon those about her,—the effects, perhaps, in some cases, having to be faced for generations.

Many were the wholesome and beautiful lessons she thus received.

Her father told her that the "so-called Spiritualist has no conception of spirituality. Instead of spiritualizing the present, he materializes the future, placing it upon his level instead of reverently striving to rise to ours. There is also a loss of the sense of the Divine Presence—the highest and purest communion. He is apt to be less conscientious than those who feel less assurance, and utterly fails to realize the responsibility of life. . . . The true Spiritualist is one whose life is sanctified by the Spirit,—a perpetual consecration. You have Jesus for your Ideal. He said, 'I sanctify myself.' After his death, when his disciples were assembled at the familiar meal, so fraught with tender associations, he appeared in their midst,—not to hold a séance, to lift a table, or tell them of the life to come, but simply to impress his teachings upon them and fill their lives with peace; to breathe upon them his holy spirit and charge them to be faithful to the light they had received. Nor do you find them waiting in the dark for him to come again, but working, through trial and persecution, to advance the coming of his kingdom. This is the only true Spiritualism."

After losing her own little child, the waters of her soul were so ruffled for a season as seldom to reflect her heavenly lights. She began to doubt the reality of her visions and even the fact of a future life. Has all been hallucination? The universe, with its evils, and with its innocent ones suffering for its guilty, seemed more a vast pitiless machine than a creation for working out the beneficent will of Divine Providence. Worship became impossible. But her father was sometimes with her still, and reasoned with her against descending into a hell of despair and misery. She must return to her sunny faith and develop her gift in usefulness to others. Once, when he told her that spiritual things are spiritually discerned, and could never be demonstrated to her satisfaction except through an act of faith, she replied, "Tell me where and how you live, and what your homes are like. Could I understand the laws and conditions of your life growth, it might be easier to believe." Then, with a tender and half-amused smile, he said: "You could not understand me if I told you. As you develop your spiritual nature and come up into this high school, you will find it gradually unfolding to your understanding. We do not come to tell you startling facts or to relieve you of your responsibilities."



After reading about half the book, the reader will see that the deep, dark trials through which she passed, and the lessons which she received, were such as to fit her for what became her chief mission in subsequent life—that of helping earth-bound spirits.

---

The author passes through her last dark trial of doubt and questioning.

Resting on a sofa, she felt that everything was drifting away from her, and became conscious of only cold and darkness. Glimpses of light came, then distinguishable forms, each clothed in white light. She alone was surrounded by darkness. Recognizing her father, she asked if she were dying. Not replying directly, he told her that the light which surrounded and pervaded all the forms she beheld was the divine grace which persistently she was shutting out of her life, because she could not explain satisfactorily to herself the peculiar conditions of her special temperament.

Then she was made to see her little room in her childhood home, and the kneeling form of her girl-self surrounded with a lovely light, in which was a face full of sweetness, trust and

peace. "See what we hoped you might become!" were the words she heard. Then a far more radiant form appeared, with extended hands that seemed to be drawing all men and women from a depth of darkness below into the clear light of heaven,—their faces turned to hers, and growing peaceful and satisfied as they advanced. And he said to her, "Look well at this picture. Shall it be the prophecy of your future, or the warning of a lost opportunity? Light is given you; but you cling to darkness, and are wilfully deaf and dumb."

Again she asked how she could be sure that it was not a freak of morbid imagination or some brain disturbance; and immediately darkness and cold returned, and she began to wonder if she were really dead and cast into outer darkness. After a long time there was a flickering and faint light, appearing and disappearing as if struggling to penetrate her darkness. It was the light she had seen about her baby. Then, melted in an agony of remorse, she sank upon her knees, all resistance gone. The darkness passed, and her father was in view, holding her darling in his arms. He counseled her to pray against doubt, to begin now the eternal life of trustful consecration and sanctified ser-

vice, consciously drawing her innermost life from God. He impressed upon her the inestimable value of her gift, the importance of using it, and the necessity of her own soul's illumination before she could help others. This was her effective call.

Of the following eight years of her life no report is made in her book. But in passing a certain house, during the ninth year, she met almost daily its former owner, still lingering about the premises. He had been a physician, and very popular on account of his social qualities. She had known him slightly while he lived in the body. Earth-bound souls may make themselves very disagreeable if allowed a recognition, and he was always watching for her coming. She felt so much annoyed as sometimes to go out of her way to avoid him. But knowing him to have been exceedingly courteous in his earth-life, she felt that he was incapable of intentionally giving annoyance, and she recognized him. This seems to have been the beginning of her work among these mistaught and erring ones.

He had been seeking her interest and sympathy, but would not intrude himself upon her, though he knew all along that she had seen him.

He was lonely and miserable; had companionship but did not care for it; preferred to roam about his old home and to live in its associations, though he was pained because his wife knew not of his presence but thought of him as happy in a far-off heaven.

Our author urged him to leave the earth atmosphere and rise into a higher life, where the stimulus of work is even more urgent than here.

He could not see what there was for a doctor to do there, where there were no frail or diseased bodies. He was waiting for the judgment-day, to know whether he should be among the lost or saved. He had been a church-goer from habit and a sense of propriety, but had enjoyed society and the abundance of good things he had, and had never thought seriously of religious matters, though he had died professing faith in the Redeemer. Now things seemed turned upside down. Some whom he had thought unbelievers were so radiant with spiritual light that he could not endure their presence, and many good church-members were quite the opposite.

Little impression was made upon him at first, though our author tried to make him understand that all days are judgment-days, that he

need not wait, that the dwarfing of his spiritual nature by living for the physical life alone was his present judgment, that we are saved by holy lives and not by vicarious atonement, that the Christ and his Christlike disciples are living and at work increasing the kingdom of righteousness, and that though he could no longer heal sick bodies he could work to save souls.

He was offended—"was not intended to be a minister."

He never walked beyond the limits of his own grounds, but became each day more eager to see and converse with our author. She tried to get him to accompany her to church, but without avail. She spoke of the sermon and music as likely to help him. Then she invited him to an evening reading-circle at her home. He would not promise, though there were signs of his yielding. He did come—entered gloomily into the room and took a seat beside her. No special welcome or notice was extended to him, for he was greatly depressed, but the singing and reading went on. Before leaving, he was moved to thank her for the privilege of attendance, saying that he had not liked hymns or sermons but was just beginning to understand what was meant by "spiritual food."

Next afternoon he ventured off the premises to meet her, and she tried to induce him not to go back to them. He would not promise, but wanted to attend another of the reading meetings. Selections were made at next meeting to suit his mood and need, and Whittier's "Answer" was the last read. He was deeply stirred, and seemed to have made some strong resolve. Two days intervened, and he came again to the reading, evidently trying to spare his helper the knowledge of what he was suffering. It requires great force of will to leave the earth atmosphere, with its old associations, and the presence of bright spiritual things is unendurable. The life lies all uncovered in the light, though it is only by the purifying touch of that light that the soil and stain can be removed. But freedom of will remains ever inviolable, and help and forgiveness are heaven's free gifts.

He came every night to the reading-circle, and also for a half hour in the morning.

One morning his helper was early in her place at the church, as she had been directed. In that unveiled church of which we have spoken, she beheld the service going on. The speaker, after the discourse, stood in the chancel waiting, while the congregation remained kneel-

ing, with bowed heads. Then came the doctor reverently down the aisle, kneeled before the radiant preacher, received his blessing, then looked upward with an indescribable expression of strength and peace. Then there was chanting by the heavenly choir, and the doctor arose clad in a new robe of righteousness, his face full of peace and victory.

So she had helped one through.





## APPENDIX.

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### *APPEARANCE OF THE SPIRITUAL WORLD.*

The spiritual world in its external appearance is altogether similar to the natural world. Land, mountains, hills, valleys, plains, fields, lakes, rivers and springs, and so all things belonging to the mineral kingdom, appear there as in the natural world. Also paradises, gardens, groves and forests containing trees and shrubs of every kind, with their fruits and seeds; besides plants, flowers, herbs and grasses; and therefore all that belongs to the vegetable kingdom. Animals appear there also, and birds and fishes, of every kind; therefore all that belongs to the animal kingdom. Man is there an angel or a spirit.

This is premised that it may be known that the universe of the spiritual world is precisely like that of the natural, with this only differ-



ence : that its objects are not fixed and limited as in the natural world ; for there is nothing natural there, but all is spiritual.

That the universe of that world presents an image of man, will be very evident from the fact that all the objects just mentioned appear there to the life, and exist about an angel and the angelic societies as if produced or created from them. They do not pass away, but are about them permanently. That they are as if produced or created from them, is shown by their disappearance when an angel goes away, or a society changes its place ; and by the changed aspect of everything around other angels who take their place. Then the paradises change their trees and fruits, blooming things their flowers and seeds, the fields their herbs and grasses ; and the species of animals and birds are changed.

Such things exist and are so changed, because they exist according to the affections and consequent thoughts of the angels ; for they are correspondences, and things correspondent make one with him to whom they correspond. Therefore they are his representative image. The image itself is not seen when the things are viewed in their forms, but it is when they are

viewed in their uses. I was permitted to see that the angels, when their eyes were opened by the Lord and they saw those objects from the correspondence of uses, acknowledged and saw themselves in them.—*Swedenborg, in Divine Love and Wisdom, Nos. 321, 322.*



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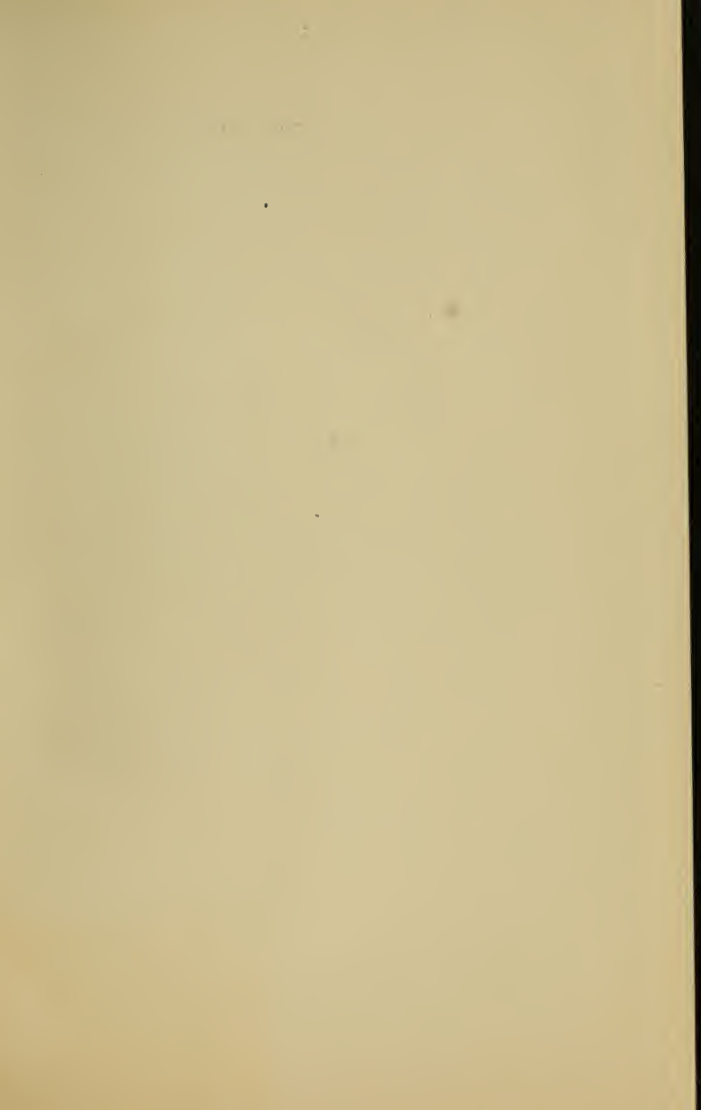
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